Qualifications for Ministerial Power

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QUALIFICATIONS

FOR MINISTERIAL POWER

THE CAREW LECTURES FOR 1895

Hartford Theological Seminary

BY

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AUTHOR OF "INTO HIS MARVELLOUS LIGHT," "DOES GOD SEND TROUBLE?" ETC.

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TO
THOSE PREPARING TO ENTER
THE HOLY MINISTRY
THESE PAGES
ARE
EARNESTLY AND AFFECTIONATELY
OFFERED

INTRODUCTORY NOTE

The purpose underlying the following pages is not controversial. An attempt has here been made in a humble and reverent spirit to report some conclusions which after prolonged study, labor, and observation have formed themselves in the mind of the writer. He who lives in touch with the present age finds much food for thought in the relationship of the Minister to his fellowmen. He is conscious of forces tending to modify that relationship. He sets himself to comprehend and to define those forces. His point of view affects his analysis of these forces; hence controversy is vain. The writer will be thankful if, in the following pages, he shall be thought to have expressed his own personal convictions with clearness. Many, it may be, will dissent from them, as tending to lay too great stress on individualism, too little on ecclesiasticism; but the prayer of the writer is that those who read this book may ponder it in its entirety; and may estimate upon the value of the argument as a whole. And with especial earnestness does he express the hope that this presentation of the subject may commend itself to some who are preparing to enter the ministry of Christ. Those who undertake this great Vocation amidst present-day social conditions need all possible suggestions that may help them to "discern the signs of the times." These Lectures, written amidst the activities of the pastorate, by one who loves his calling above all other occu-

pations in life, may perhaps be, through God's blessing, a humble contribution to one of the greatest and most vital of subjects, and a cheering influence even upon some who have long been eminent in the preaching work of the Church.

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I

THE POWER OF A QUALIFIED MINISTRY

I

THE POWER OF A QUALIFIED MINISTRY

THE Religion of which Christ is the Founder continuously addresses humanity through three media of expression — a triad of voices — the Christian Scriptures, the Christian Sacraments, the Christian Ministry. With the first and the second of these media of expression we are not directly engaged in our present undertaking. It is upon the third, namely, the Christian ministry, our thoughts are now fastened. To those who confess the veracity of the Gospels it is not more certain that Christ instituted the Holy Eucharist than that He desired and authorized a Christian ministry to exist continuously in the Christian society. In His choice, training, and post-resurrection acknowledgment of the Twelve, Christ uttered this desire and gave this authorization, and from the Apostolic point of view it appears that upon His ascension to glory He supplied the necessary conditions for a continuous Christian ministry. "When He ascended on high," says St. Paul[1] (introducing his remark with a brilliant quotation from prophecy), "He led captivity

[1] Eph. 4: 8, 11, 12, 13.

captive and gave gifts unto men. And He gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

Upon the strength of Apostolic testimony we are justified in describing the Christian ministry as the gift of Christ, one of His mighty bequests to His Church when He "went away"; and we are further justified in connecting with our conception of the Christian ministry the idea of succession or continuity, whereby amidst the passage from earth of individual lives, the institution of the ministry remains, uttering a sustained witness, and addressing a continuous appeal to the generations of humanity.

It is possible to hold this belief in the Divine origin and the historic continuity of the Christian ministry without entering into the discussion of those correlated and subordinate questions touching the modus of the historic succession, the nature of ordination, the parity or disparity of ministerial orders, the specific limits of ministerial functions, about which has gathered an immense controversial literature. We do not desire to minimize or to magnify the importance of those questions; we do but claim that it is no part of our undertaking to enter that region of controversy. The basis of our present inquiry is not controversial but catholic.

We are not attempting to classify or to compare the points of view from which Christ's servants have debated the orders, functions, and succession of the Christian ministry. The entire structure of our argument rests on foundations broad enough for all who acknowledge the veracity of the New Testament, namely, that the Christian ministry is the gift of Christ, designed and authorized by Himself to continue throughout the present Dispensation as a permanent institution of His Church.

It would appear that a broad and simple conception of the ministry is in accord with the broad and simple constitution of the primitive Christian society. The society of Jesus in the Apostolic age was framed on large and liberal lines of love. It was, to use the language of one of its most distinguished leaders, "the household of faith."[1] It was very richly endowed with spiritual motives; it was very lightly laden with ecclesiastical routine. Lightfoot, in his essay on the Christian Ministry,[2] has sketched in a most striking outline the ideal simplicity of that "household of faith." "It is not," he says, "limited by the restrictions which fetter other societies, political or religious. It is in the fullest sense free, comprehensive, universal. It displays this character not only in the acceptance of all comers who seek admission, irrespective of race or caste or sex, but also in the instruction and treatment of those who are already its members. It has no sacred days or seasons, no special sanctuaries, because every time and every place alike are holy. Above all, it has no sacerdotal

[1] Gal. 6: 10. [2] *Epistle to the Philippians*, 7th ed., Lond., 1883, p. 181.

system. It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and man forgiven. Each individual member holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly he obtains pardon and draws strength." Such, in its splendid simplicity of outline, is the Christian society, — all times holy, all places sacred, all Christians priests, — or (again to adopt the beautiful language of Lightfoot), "a holy season extending the whole year round, a temple confined only by the limits of the habitable world, a priesthood co-extensive with the human race." [1]

He Who was the Founder of this Catholic society and Who sent it forth into the world to evangelize humanity, deemed it no departure from this ideal simplicity to constitute within the society a Christian ministry. The status, the functions, the authority of this ministry could not have been, in the intention of Christ, at variance with the ideal simplicity of the society of which it was an organ. Whether successive generations have so modified the primitive, *i. e.*, the Christly, conception of the Christian ministry by adding to its powers or by magnifying its authority that it has somewhat fallen out of harmony with the ideal of its Founder, is not the subject of our present inquiry. The ministry still exists in the Christian society. It vindicates its right to exist by appealing to its Divine credentials. It stands, with the Christian Scriptures and the Christian

[1] *Ep. to Phil.*, p. 183.

Sacraments, as one of the great triad of voices through which the historic continuity of Christian witness-bearing is maintained. It occupies, as will hereafter be more fully shown, a relationship of incalculable importance to the life of humanity. It finds itself, in the present age, face to face with opportunities which possess an almost tragic magnificence. "The age," says Bishop Westcott,[1] "seems to be moving toward great changes. The well-being, the healthy development, I will not say merely the safety, of society depends in the near future on the character of the masses of the people, and their character depends upon their teachers." The Christian minister is expected to be a teacher, one of those "who labor for the religious education of the people." It is expected that his voice will be heard speaking in wise and serious tones to the questions of to-day. It is expected that his influence will be felt making for righteousness, wisdom, and charity in the present crisis of our social development. It is expected that they who bear the name shall be qualified to do the work of the ministry; first apprehending, then fulfilling their mission; living forces, not lay figures, upon the scene of contemporaneous events.

Supreme, then, among the questions that concern the Christian ministry is the question of qualifications for ministerial power. The careful study of these, in the broadest spirit, is called for by the conditions of our time. A disqualified ministry becomes a menace to society, awakening hopes never to be satisfied and dis-

[1] *The Incarnation and Common Life*, p. 189.

appointing those instinctive longings after truth which are the safeguards of humanity. To profess to teach what one has not truly learned is not only a fraud against society, but a defamation of the character of truth. To live in the ministry and to live by the ministry without sincere study of the qualifications for power therein, is to live and to subsist under false pretenses. "If it be true," says Westcott, "as our experience has taught us, that the scholar is a teacher, it is true also that the teacher is a scholar as long as he fulfils a living service." [1]

Our present attempt to investigate the qualifications for ministerial power calls for a preliminary consideration of the idea assumed in that title, namely, that power is an attribute of the ministry.

The nature of the assumption here made is, that the ministry continuously existing as an institution in human society has been and is a vehicle of power, that the influence of the ministry is a factor in the evolution of society, with which we must reckon if we would understand either the past or the present. The most conclusive test of the truth of this assumption is the appeal to history. When we trace the history of the ministry from its beginning we find power continuously associated with ministry. "Behold," says the Divine Founder of the Christian ministry, [2] "I send forth the promise of My Father upon you; but tarry ye in the city until ye be clothed with power from on high." "Ye shall re-

[1] *The Incarnation and Common Life*, p. 176. [2] S. Luke 24: 49.

ceive power when the Holy Ghost is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judæa and in Samaria and unto the uttermost part of the earth."[1] The survival of that gift of power can be traced through the Christian centuries in the history of the ministry. And to those who will study that history dispassionately, who will follow with calm eyes and temperate minds the strange and devious chronicles of ecclesiastical life, the constant association of power with the ministerial office becomes one of the most striking features of the story. Around that office of the ministry clings a gift of power which, however abused, however misunderstood, however neglected, however alloyed by mixture with corrupt, unspiritual elements, is not wholly withdrawn. Under all forms of civil government, in all stages of social development, through all periods of intellectual decline or advance, surviving all catastrophies, outliving all persecution, surmounting all the tremendous changes of times, faiths, customs, dynasties, called by a thousand names that record the schisms of institutional Christianity, robed in many garbs, titled and untitled, conforming and non-conforming, learned and unlearned, a ministry of Christ has continued, and it has continued as a power. It would be not only unscientific, but irrational, to give an account of the forces which have dominated the history of leading nations without reckoning among those forces the power of the ministry as the guides and exponents of religious thought. The influence of religion as a determining factor in the

[1] Acts 1 : 8.

development of society is being recognized now more generally than ever before. One cannot too carefully ponder the words of Mr. Benjamin Kidd[1]: "Amongst other noteworthy aspects of the time, not the least remarkable is the revolution which is silently taking place in men's minds with regard to matters previously held to be more or less outside the sphere of political discussion. The alteration which is taking place in the standpoint from which religion is regarded is very remarkable. We are beginning to hear from many quarters that the social question is at bottom a religious question, and that to its solution it behooves the churches in the interests of society to address themselves. It is not that the dogmas of religion are more widely adhered to, but that [the aggressive objections to religion] have been to a large extent superseded in America, Germany, and England, but more particularly in the last mentioned country, by a remarkable earnestness, a general, deep-lying religiousness (using the word in its broadest sense), which is perhaps without a parallel in any previous age." This recognition of the power of religion as a social factor is inseparable from a recognition of the power of the ministry, for the ministry is in every age the chief organ of utterance for contemporaneous religious thought, as well as the chief personal agent in the formation of religious opinion and the direction of religious feeling.

An attempt to trace historically the power of the ministry would result in opening a rich vein of thought.

[1] *Social Evolution*, p. 13.

It would be found that during the greater portion of the Christian centuries the primitive conception of a ministry whose power is the power of the Holy Ghost manifested through the elements of consecrated manhood, has been inextricably involved with the conception of an official, clerical priesthood, arming itself with ecclesiastical and political authority. Through an enormous proportion of Christian history the spiritual conception of ministerial power has been overlaid with and entangled among material and worldly notions of secular dominion. It would be found that three elements, among others, have coöperated in developing and perpetuating this material conception of the power of the ministry.

a. The union of Church and State. It is no part of the writer's purpose to discuss the ethics of ecclesiastical establishments. We are not now engaged upon an inquiry into the relation of civil government to institutional Christianity. Our sole contention is one abundantly verified by the facts of history, namely, that the union of Church and State has tended to surround the office of the ministry with the attributes of secular authority, and that the effect of this tendency has often been to confuse, if not to conceal, the primitive conception of a power for ministry underived from civil sources, unadorned by state dignities, unconnected with the pomp of rank — simple, spiritual, unworldly, individual, manifesting itself through the consecrated powers of manhood. We do not, in this remark, depreciate in the slightest degree the spiritual power for ministry exhibited in the lives of those who have represented eccle-

siastical establishments and state religions. We do not wish to be understood as engaging in, or encouraging others to engage in, profitless and unbecoming criticism of institutions venerable in human history and perchance indispensable to human progress. We simply point out that the union of Church and State has tended to superimpose upon the New Testament conception of the power of the ministry a theory of ecclesiastical power and of ministerial authority which we are not required to regard as an essential element in the life of one called of the Spirit to bear witness in this generation to the Risen and Coming Lord.

b. The influence of monasticism. With the rise of monastic orders within the Christian society came a new influence whose tendency was still further to complicate with non-essential notions the primitive conception of the power of the ministry. If we inquire into the secret of that enormous authority which has clothed the institution of monasticism, and which continues, in modified ways, to clothe it, we are led to the idea of separateness, seclusiveness from the ordinary paths and common interests of human society. This is the key to the power of monasticism. In the renunciation of marriage, in the assumption of voluntary poverty, in the austere and singular garb, in the theoretical possession of a peculiar right to administer sacred mysteries and to grant absolution from sin, in the solemn dignity of a Holy Brotherhood visibly separated unto God from the strifes, ambitions, toils, and recreations of average humanity, has been generated a form of power. The ethical nature

and value of this form of power we are not now examining, nor are we in any way seeking to hold up the monastic institution to disapprobation. We are simply pointing out that herein lies a conception of ministerial power which, in the process of time, has been superimposed, with large effect, upon the New Testament idea. To realize the intense effect of this seclusiveness of the ministry, as a means of power, one should glance backward into the Middle Age. Take, for example, the striking words in which M. Paul Sabatier[1] depicts the priest of the thirteenth century: — "Separated by the holy unction from the rest of mankind, inspiring awe as the representative of an all-powerful God, able by a few signs to perform unheard-of mysteries, with a word to change bread into flesh and wine into blood, he appeared as a sort of idol which can do all things for or against you and before which you have only to adore and tremble." This, undoubtedly, was the power of the ministry in the thirteenth century. This in some quarters of Christendom is its power to-day. We are not investigating the ethics of this power. We are simply making the claim that we are not required to regard such power as an essential element in the ministry of the Lord Jesus.

c. Popular illiteracy. This is the third element which may be named as having co-operated to develop and perpetuate the material conception of the power of the ministry. It is impossible to account for the extreme assumptions of civil power in the name of religion, and for the remarkable influence of monastic orders over the

[1] *St. Francis of Assisi*, Intro., p. xiv.

imagination and the conscience of nations, without noting the degree of contemporaneous popular illiteracy. The simultaneous presence of two conditions, — on the one hand the selfish world-spirit in institutional Christianity, on the other hand prevailing ignorance among the people, — will account for the most extreme examples of a materialistic conception of ministerial power. A selfish ecclesiasticism cannot be restrained from taking advantage of an ignorant and superstitious population. An illiterate people lies an easy prey before a church burning with the lust for power. The presence of the religious instinct in a people, combined with the absence of intellectual training and liberty, creates the supreme opportunity for the growth of an unspiritual ecclesiastical domination. Religious despotism has ever reveled in popular ignorance. When the people awake to knowledge, the extravagances of ecclesiasticism are rebuked and curtailed. A thinking, reading people means a retrenchment of priestly power. The authority of popular knowledge contests the authority of traditional churchmanship. The Reformation follows the Revival of Learning, as an effect following a cause. Yet, behold! the Reformation is no revolt against the spiritual idea of the power of the ministry. It is the exaltation of that conception of spiritual power over the material claims of ecclesiastical authority. And from the sixteenth century, with the decrease of popular illiteracy has come the increase of resistance to the union of church and state and to the institution of monasticism. As the nineteenth century hastens to its close the growth of

popular intelligence is accelerated to a degree unknown, unimagined at any previous point in human history. Our public schools, our cheap printing, our advance in those altruistic sentiments which are everywhere creating reading-rooms and all forms of social opportunity among the masses of population, are equipping the generation now in adult life, and still further the rising generation, to do their own thinking and to travel to their own conclusions. And the consummate result of this accelerated growth of popular intelligence is the movement of liberalism. We do not propose at this point to discuss the liberal movement; we merely note its relation to those conceptions of ecclesiastical authority which in the course of centuries have been superimposed upon the august simplicity of the New Testament ideal: the power of the ministry a spiritual power, the manifesting of the Holy Ghost through the qualities and elements of consecrated manhood. The effect of popular intellectual enlightenment is not (as we so often hear) popular irreligion. This thinking, educated generation is not engaged in throwing overboard its religion and exterminating its ministers. On the contrary, there is to-day, as Benjamin Kidd says,[1] "a general deep-lying religiousness which is perhaps without a parallel in any previous age." But the movement of liberalism is directing itself increasingly against those ancient strongholds of tradition wherein institutional Christendom has for centuries maintained its extra-Biblical claims of ministerial authority. A disestablished church and a non-

[1] *Social Evolution*, p. 16.

sacerdotal ministry are ideas that lie at the heart of the popular movement, ideas that are developing toward a more free and universal expression, with the more general diffusion and increase of knowledge.

The observations which have now been made touching the union of church and state, the institution of monasticism, and popular illiteracy, as three elements which have, in the course of Christian history, co-operated to develop and perpetuate a material conception of the power of the ministry, conduct our minds to a conclusion which must not only color but guide our future thought in the development of our theme. The conclusion to which we refer may be stated in the following terms: — Inasmuch as in the process of time, and through successive influences which can be historically traced, certain material conceptions of ministerial power and authority were superimposed upon the spiritual conception set forth in the New Testament, and inasmuch as the growth of liberal thought traveling in the wake of popular education tends more and more first to question and then to deny the validity of those claims to material power on the part of the ministry, it is our privilege to regard those material claims as non-essential, and to revert to that primitive conception of the ministry as contained in the New Testament, which on examination will be found to be in harmony with the requirements of liberal Christian thought in the present day.

Our conclusion concerning the power of the ministry represents simply the concrete result of a process of

thinking by which alone a certain class of minds can be true to themselves. To them, dispassionately examining the course of history, it appears that many powers have been claimed for the Christian ministry which were not included in the original institution, and which are therefore of secondary validity; and to these minds it further appears that the clear-thinking spirit of the present day increasingly demands a ministry whose claim to power shall rest on nothing less substantial than a New Testament foundation, and whose personal relation to humanity shall be as simple, as loving, as devoid of the insignia of material authority as was that of the Lord Himself. The real significance, therefore, of the conclusion which we have reached in this discussion of the nature of ministerial power is this: that we are entirely loyal to the New Testament, and entirely in sympathy with the liberal Christian thought of to-day, if we venture to regard as non-essential much that has been emphasized by historic ecclesiasticism in connection with the idea of ministerial authority, and if we maintain a very simple and primitive conception of the power of the ministry, to wit: that it consists in the calling of the individual by the Holy Spirit, in the indwelling of the Holy Spirit within the called, in the outgoings of the Holy Spirit's power through all the gifts and resources of a consecrated manhood.

There emerges, then, before our eyes the single and simple personality of the minister of Jesus Christ. It is our privilege to consider him apart from the controversies and schisms which have diversified and darkened

the history of his continuance in the Church. He is to us not an ecclesiastic, but a man — a man among his brother men, not sequestrated from them, yet charged with a specific, divine function on their behalf. He may or he may not be in the direct line of a temporal succession. Upon his head may or may not have rested a bishop's hand. His name may or may not be adorned with sacred and scholastic titles. Into all this we are not careful to inquire. For, as the minister of Jesus Christ, he is clothed with a power, the presence of which would not be enhanced by clerical or civil rank, the absence of which could not be atoned for by the laying on of hands. It is this power which makes great the minister of Jesus; it is this which clothes his life with peculiar significance as a factor in the evolution of society; it is this which wins for him in every age the recognition of his brother men until he proves himself disqualified to possess the power which they attributed to him.

It is evident, from the foregoing conclusion, that our conception of ministerial power is not only spiritual but individualistic. We are not considering the minister as the member and representative of an ecclesiastical organization which may in itself be more or less impressive and venerable; we are not estimating the degree of power which he may borrow from the organization. Without doubt many men, otherwise disqualified for ministry, have been supported by ecclesiastical prestige. We are considering the minister as an individual, standing among his fellow-men in his day and generation; we

are estimating his qualifications for ministry not by the standard of borrowed or ancestral dignity, but by the measure of power existing in his own personality, and liberated through the outgoings of his own life. This is an individualistic theory of the ministry. It considers personality as more important than ecclesiastical inheritance, and perpetual unction as more essential than ordination at the hands of presbyters. Without depreciating ecclesiastical inheritance or ordination, it exalts personality and the "anointing from the Holy One."

Reasoning from these premises four fixed principles appear, determining the spirit which must govern our subsequent inquiry.

a. An inquiry into the Qualifications for Ministerial Power should be undertaken in the New Testament spirit. However great the chronological interval which separates the American Protestant ministry of to-day from the Apostolic Band on whom descended the fires of Pentecost, however vast the modifications of social and religious life since the first century, it cannot be too strongly pointed out that the present-day minister is the ambassador of Him Who was manifested in the first century, and the interpreter of a Gospel to which nothing has been added since the closing of the Apostolic Canon. While all intervening history has its bearing upon truth, and while the minister of truth must recognize his obligation to the long inheritance of the Christian succession, there is also a sense in which he

must dispossess his mind of influences born of that complex ecclesiasticism evolved through centuries of rivalry and controversy, and must seek to ascend in heart and mind to the calm heights of the primitive age, and to the simplicity that is in Christ. To the minister of to-day it may or it may not mean much that he stands in a long line of churchly ancestors, and that around him rise the stately walls of religious institutions, dogmas, customs, and traditions slowly developed through centuries of labor, controversy, and suffering. His temperament and his training will determine the degree to which he is impressed by these considerations. But if he seeks for himself to be an able minister of the New Testament, and above all things to be a vehicle of spiritual power, then must he regard all intervening times and institutions as of secondary validity, and must set his mind in touch with that Divine and Chief Apostle, Whose Life, Whose Teachings, Whose last loving Charge to His Ministry laid so little stress on ecclesiasticism and so much on consecrated personality. He must not suffer himself to be either dazzled or discouraged by the matters of which tradition has made so much and of which Christ has made so little. For the continuance of power in the ministry is the fruit neither of inheritance nor of ordination, but of an incessant and most humble return to the simplicity and the catholicity of the New Testament, a perpetual reversion to type, a constant receiving of the Kingdom of God as little children, a daily anointing from the Holy One.

b. Our inquiry should be undertaken, also, in the

Protestant spirit. To those who cherish the conception of one Holy Catholic and Apostolic Church, which is the Communion of Saints and the Body of Christ, there can never be other than the sense of pain in using the word "Protestant." However dear to them those distinctive opinions for which the word stands as a symbol, however strong their conviction that the Protestant type of Christianity is more catholic than that against which it has been compelled to assert and to defend itself, they who cherish the Christly ideal of the Church's catholicity cannot without a pang employ a word stained with the blood of fraternal strife and seared with the fires of theological hatred; cannot use exultantly a term which is itself the landmark of decline and disruption in the Christian society. Nevertheless, the word "Protestant" is a necessary word. History has consecrated it as the symbol of a certain conception of the ministry, its functions and its power. The Roman type implies a ministry sheltered within the venerable precincts of a great religious establishment, enveloped in the mystic dress of sacerdotalism and separated by the gift of unquestionable authority, by the awful power of absolution, by celibacy, by seclusive and occult Brotherhoods from the common ways, avocations, and ambitions of men, from the strain and the solace of domestic life. It is intended as no animadversion upon the Roman type when we say that the Protestant type implies in almost every respect the reverse of all this. It is of the essence of Protestantism that the minister shall look on himself and shall be looked on by others as a simple man among men,

living as all men live, with the same joys, the same sorrows, the same cares, the same lights and shadows of circumstance playing across his path. No veil of mysticism shelters his personality from the inspection and the criticism which other men endure. No awful background of authority emphasizes his ordinary words and deeds. No isolation of his life from manhood's natural loves invests his being with strange and melancholy charm. His power is not of this world, the heritage of antiquity or the magic spell of ritual,—if he have power with men and over men, it is because his brethren believe in him, and bear witness concerning him that the Call of the Spirit has set him apart, and the indwelling of the Spirit has sealed him for ministry, and the outgoings of the Spirit are felt in the very gifts and resources of his consecrated manhood. It is with a ministry after this non-mystical type that we are concerned in our present inquiry. Qualifications for power in such a ministry can only be investigated along the lines of Protestant thought.

c. Our inquiry should be undertaken also in the present-day spirit. The value of every institution is to be determined in relation to the times with which it is connected. To pronounce upon the fitness or unfitness of anything without consideration of the conditions to which it is to be applied is to reduce all calculations to absurdity. The mounted mail-carrier wending his painful way through the scattered colonial settlements was an effective agent of communication in the times of which he was a recognized institution; but he becomes

an anachronism in the life of to-day when the urgency of civilization demands the limited express and the railway post-office. The caravels of Columbus were a sufficient means for the consummation of the most momentous voyage of history; yet in the light of present-day navigation they possess but an antiquarian utility. The principle here suggested is of universal significance. Value, power, efficiency are relative terms, not to be estimated apart from the conditions within which they are applied. Under this principle alone can the power of a qualified ministry be estimated, or the qualifications for ministerial power be discovered. The line of our investigation does not trend backward into the silent regions of antiquity. It lies parallel with the crowded walks of modern life. We are not seeking to unbury the "saints who from their labors rest," to re-clothe them in the habiliments of earthly toil and to recover the vanished secrets of their power. Our purpose is not antiquarian. It is modern and urgent. That Christ's ministers have had power in former centuries and in earlier stages of the evolution of society no reader of history can doubt. That Columba and Cuthbert were rich in qualifications for ministerial power is evident to all who ponder the annals of Scottish and Northumbrian Christianity. But is the ministerial institution relevant to modern times? Is it to-day a vehicle of power? Does it relate itself vitally to present-day conditions? Is it claiming and holding its place in modern civilization by reason of intrinsic efficiency and actual influence, or is it a survival of ecclesi-

asticism, existing like the beauteous ruins of Tintern in the dignity of obsolescence? The spirit of historic æstheticism venerates and guards those ivy-mantled relics, while conscious that they sustain no efficient relation to the present. Is the ministry perpetuated by the tenderness of Christian sentiment toward a venerable and imposing institution of religious history, or does the ministry live, amidst modern institutions and new-born questions, performing a modern work by virtue of its inherent divinity. "The highest conceivable attestation of a Divine revelation," says Westcott,[1] "lies in its power to meet each new want of man as it arises, and to gain fresh force from the growth of knowledge." It is by conducting in the present-day spirit our inquiry into the qualifications for ministerial power that we shall obtain "the highest conceivable attestation" of this Divine institution of the ministry.

d. Our inquiry should be undertaken also in the American spirit. Qualifications for ministry are to be considered relatively to the sphere of ministry. It is not to be questioned that certain fundamental qualifications are indispensable to ministerial power in any sphere of labor, and are often found in connection with very limited influence. It is equally certain that complete correspondence with any specific environment is a condition of the highest grade of power. No one can be described as qualified for ministry unless he comprehends and corresponds with his environment. Probably one of the chief hindrances to efficiency in missionary

[1] *The Incarnation and Common Life*, Preface, p. vi.

service among heathen races is the lack of correspondence between the minister and his environment. Imperfect knowledge and erroneous conceptions of the national spirit pervading his intended sphere of ministry, deprive him of ability to meet the needs of those whom he desires to serve. The minister, under these unhappy conditions of non-correspondence, is an alien in the land to which he consecrates his powers, and amidst the people for whom he would fain lay down his life. Hence, it appears that an exhaustive study of the qualifications for ministerial power would involve this peculiarly difficult line of research, the mode of developing correspondence between a missionary and a people whose race traditions are diverse and whose respective points of view represent the results of unrelated processes of evolution.

It is to be unceasingly remembered that individuality is mainly another name for inheritance; that each life is the product of its own and preceding times, the outcome of forces pre-existent and contemporaneous; that we develop chiefly out of the age, the country, the district, the social opportunity amidst which we live. This is humiliating to those who pride themselves upon the originality of their gifts and the separateness of their personality; but it is, nevertheless, a great truth which cannot be shaken. After making all due allowance for exceptional talent and unusual blends of those elements which generate personal power, it remains true that we are the product and expression of our time and of our race. With great power does Kidd[1] say, in discussing

[1] *Social Evolution*, p. 189.

the influence of religious ideas, even over those who openly profess disbelief: "We are all of us, whatever our individual opinions may be concerning [Christianity], unconsciously influenced by it at every point of our careers and in every moment of our lives. We, like our times, are mentally and morally the product of it; we simply have no power to help ourselves. No training, however rigorous and prolonged, no intellectual effort, however consistent and concentrated, could ever entirely emancipate us from its influence." The thought, here specifically connected with the influence of Christianity, is equally relevant to the influence of those social and political institutions among which we have been born and reared. We are the product of the times and of the institutions that surround us. All men are such and have been such save that One Person Who spake as never man spake. It is the *contrary* fact concerning Him, namely, that He is *not* the outcome and the product of His times, which makes the Personality of Jesus unique, and which strengthens to the verge of demonstration the hypothesis that He is Divine.

If, then, we are the outcome and the expression of times and institutions surrounding us, it is impossible to hope for a ministry either intelligently possessing self-knowledge or vitally correspondent with its environment, unless the qualifications for power are investigated relatively to contemporaneous institutions and prevailing conditions of thought. A man may be schooled in all the learning of the ancients, he may be rigorously exercised in all the tortuous commentaries of the

Fathers and in all the complex dogmatism of councils and assemblies, from Chalcedon to Westminster; he may be faultless in his reproductions of antique ceremonialism, yet is he not qualified for ministry until his whole being is sensitive to the life of his own time, to the needs of his own land, to the thought, for faith and against faith, of his own countrymen. He is not called to be the Curator of a Museum of Antiquities, but to be the servant and minister of living men. And his own preparations for that service must be undertaken in the light of present facts. He may, by artificial means, seclude himself from the life of his times and suppress within himself the intuitions of correspondence with the American spirit; he may seduce his own imagination into a mystical ecclesiasticism by cloistering his mind in the precincts of patristic literature; he may set his face like a flint against the critical studies of his time, and coerce his judgment into indiscriminate repudiation of all thought that tends to modify the earlier statements of orthodoxy; but these processes of self-seclusion and of self-repression are fraught with peril. He who persists in them is placing his ministerial power in jeopardy by limiting his ability to correspond with that environment in which he is called to minister, by cleaving a gulf between himself and the men who have a right to look to him for counsel, by alienating himself from the throbbing thought-life of his age, in touch with which it is his duty to live, for better for worse, for richer for poorer, through changes and progressions, the trend of which he may not be able to contemplate with-

out solemn anxiety, but the sincerity of which he may scarcely venture to challenge.

He who studiously examines the present-day American spirit will perceive in it certain "streams of tendency" which are its determining attributes.

1. *The growth of true democracy.* It has recently been said by an Englishman[1]: "In the United States of America we have the most typical Democracy our civilization has produced." The broader use of this great word Democracy, namely, as an attribute of the American spirit, is not to be confused with its limited use as the title of a political party within the nation. The grandeur and the fitness of the word, when used in the broader sense, are both apparent to one who studies intently the prevailing tendency of popular opinion in this country. Democracy, in the broad sense, implies the desire and the tendency to equalize the opportunities of all men in competition for the prizes of life. It implies the deepening disapprobation of the national mind, and the gradual awakening of the national conscience, against all forms of class oppression, against the perpetuation of special power, by any privileged order, through mere inheritance or through the corrupt administration of government, or through the despotism of financial combination. And, conversely, the term "Democracy" implies reverence for individual rights, exaltation of individual opportunity, responsiveness to individual influence, and strict enforcement of individual accountability. To one who merely notes the more

[1] Kidd, *Soc. Ev.*, p. 196.

conspicuous features of American civilization, it may appear that quite the opposite tendencies to those just described are in the ascendant. One sees the development of a more sumptuous social life in the privileged classes, claiming aristocratic precedence on grounds of wealth and intelligence; one witnesses the spectacle of municipal governments controlled by despotic combinations of men; one sees stupendous syndicates directing economic movements and administering laws of production. Impressed by these striking examples of class supremacy one may hastily conclude that these things represent the real spirit of the American people. But a broader, calmer study of contemporaneous thought discloses the presence and the growing power of a true democracy, steadily gaining influence, steadily causing its voice to be heard with nobler authority. It is the essential spirit of the American people. It is against irresponsible authority in State or Church, against the continuance of purely ancestral or purely arbitrary dominion in realms social, political, religious. It is the spirit which reverences the plain manhood in men, the plain womanhood in women, which seeks for all manhood and for all womanhood a fair field for self-expression, a fair chance to compete for the prizes of life, and which holds all manhood and all womanhood responsible for the fulfillment of its trusts and for the right use of its opportunities. This is true democracy, just, manful, simple, unaffected, straightforward, human, approachable, earnest. The broadest opportunities on earth for personal influence exist in the land whose

democracy is purest and most prevalent. And in such a land he who presumes to minister in a spirit alien to a pure democracy invites his own sternest doom, the decline of moral power, and the denial of access to the confidence of human hearts.

2. *The growth of popular education.* Popular education and pure democracy are inseparable. There is a spurious democracy founded on ignorance and consummating itself in anarchy. It is the spectacle of popular materialism let loose, a blind force comprehending neither itself nor its environment, conscious only of pain, and maddened by it. This is the democracy of the Commune and of the Reign of Terror. Pure democracy is founded in knowledge and grows by popular education. Through the liberation of the intellect man learns his rights as a man and asserts them with invincible determination. In a pure democracy the people do their own thinking. To assert this is to exalt, not to depreciate, the office of the teacher. The noblest sphere of the teacher is found where the diffusion of knowledge is greatest. No man who conceives of teaching in its highest sense covets a monopoly of knowledge or wishes for the distinction of being the oracle of credulous ignorance. Teaching, intellectually and spiritually, rises to its greatest dignity and attains its greatest power where he who teaches knows that he stands in the presence of those who have independent access to the treasuries of knowledge. It has sometimes been claimed that the growth of popular knowledge is undermining the influence of the ministry. This might be true were the

minister relying for his influence upon an appeal to superstition and credulity. But the very opposite is true when we conceive of the power of popular education to render people accessible to the higher forms of instruction. It is because all men, women, and children are tending to a higher grade of knowledge, that the sphere of possible influence for the teacher is tending to greater wideness. The growth of popular education is unquestionably one of the most striking attributes of the present-day American spirit. And he who undertakes the Protestant ministry in the America of to-day must reckon with this significant attribute. He cannot trifle with people by appealing to ignorance and prejudice or by slovenly neglect of his own intellectual life. Nor need he for a moment think that his opportunity for power is narrowed because his monopoly of knowledge is destroyed. On the contrary his opportunity is greater, his power may be greater than in an age of prevailing ignorance. The effect of popular knowledge is to raise the grade of popular efficiency and to broaden proportionately the horizon of power for him who as teacher and counselor can keep pace with the impetuous currents of modern thought.

3. *The growth of humanitarian sentiment.* Humanitarianism is the attempt to improve social conditions in the life that now is. It views man in relation to his present estate of being, rather than his destiny in a future world. It is a reaction, mainly induced by the growth of knowledge, from speculative theology toward a religion of practical helpfulness. The importance of

salvation in time has at length been co-ordinated with the importance of salvation in eternity. Humanitarianism as a system of thought and as a principle of action so pervades the educated class, and we ourselves are so invested with its spirit, no small effort is required to realize that it is a modern development. Yet such we find it to be, when we review the social history of mankind. That sublime humanitarianism which was taught in life and in word by Him Who "became flesh and tabernacled among us," is in these latter days beginning to pervade the fabric of English-speaking society. There exists an unexampled popular sensitiveness toward all forms of human suffering, privation, and oppression, an unparalleled popular desire to co-operate for the relief of distress, the correction of injustice, the advancement of sanitary and social reform, the recovery of fallen lives. No language can overstate the prevalence and power of this ethical sensitiveness in present-day American life. It has carried a new freshness of motive to thousands of adults whose religion had become traditionalized and devitalized. It is creating in the younger generation a tender earnestness, a benign charity, a vigorous and cordial fraternalism which shall do more than all other influences combined to advance wholesome socialistic conditions. He who would minister with power in present-day Protestant America must be not only in sympathy with but an organic factor of this great humanitarian revival. Upon his own heart must he carry the sorrows, wants, and oppressions of humanity; in his own spirit must he feel the pang of sympathy for

those who are wronged, and the hallowed fraternalism for those who are weak and ignorant and "out of the way." He must be a leader of those who seek to brighten the present condition of humanity, an apostle of that broad socialism which is founded on the Incarnation of the Son of God. No literary distinction, no ceremonial grace, no devout unction can supply the absence of the humanitarian spirit in him who would minister in power to the men and women of this generation. For the time has come when men will not endure sound doctrine unless it be joined with practical charity and lead forth into loving and generous conduct toward our brother men.

4. *The growth of individualism in religious thought.* America is rapidly becoming affected by very remarkable processes of individualism in religious thought, the presence of which may be perceived in every denomination of Christians. It is impossible, in these closing pages of our lecture, to portray at any length the nature of this individualism. We may at this point but refer to that which we shall hope to examine more closely in our Sixth Lecture, when treating of Theological and Ecclesiastical Qualifications. The character of our political institutions, the separateness of the Church from the State, the growth of popular education, and the national disposition toward practical inquiry as against submission to traditional authority in matters of knowledge, are combining to produce a personal independence in the realm of religious opinion and belief which is bound to affect, in an enormous de-

gree, the future condition of the Church. Lay thought and clerical thought are alike tending to individualism, as opposed to that uniformity which springs from widespread reverence for ecclesiastical direction in matters of faith. No council or convocation of any Church can effectively control the beliefs of its members. Liberty of interpretation is insisted upon in connection with theological subscription, both lay and clerical. The right of reading is unlimited. Thought flows through the mind as freely as water through the channels of the sea. There is a fearless individualism in the points of view maintained by members of the Christian society without parallel in any former age. This individualism is threefold in its scope. It is personal. It is theological. It is ecclesiastical. In its *personal* aspect it affects Christian conduct and substitutes for the uniformity of an earlier time a diversity which is becoming more and more striking. For illustration, the keeping of Sunday is no longer regulated for a community by authority from without; but is wholly left to the individual, moved by interior conviction and preference. The *theological* aspect of this individualism affects the whole territory of religious belief. Whether we rejoice in the fact or whether we deplore the fact, our observation tells us that beliefs are no longer laid down by objective authority, but are evolved through personal conviction; that the venerableness of received opinions does not protect them from investigation; that the suppression or perpetuation of a specific article of faith by official action is wholly impossible; that con-

scientious intelligence is everywhere using the rights of its own individuality. The ultimate result of this process is the abridgement and simplification of confessional forms, and the liberation of knowledge from the restraints of prejudice. The *ecclesiastical* aspect of this individualism is seen in the growth of a broader Churchmanship. It is gaining ground every day, as independent minds refuse to be bound by the obsolescent statutes of sectarianism. Denominational thinking is on the wane, crowded aside by those more splendid conceptions of catholicity and humanitarianism. Individualism in home training, the elimination of sectarian effort from Sunday-school work, the note of a larger love in the pulpit and the spread of a literature which proclaims the brotherhood of man, are shaping the thought of a generation which shall have little zeal for the divisive controversies of earlier times, and which shall love, more than their fathers loved, the ideal of catholicity. And it is toward catholicity that this individualism, personal, theological, ecclesiastical, is surely working. The Christian society is not disintegrating; it is realizing, through individualism, a larger oneness. Its members, through the decline and disappearance of artificial combinations, are moving toward that original, that Divine combination which is based upon individualism, and which implies catholicity — "many members and one Body."

Into this age of individualism in religious thought it is at once a solemn responsibility and a transcendent inspiration to enter as a minister of Jesus Christ. He who enters, fully apprehending the nature of this indi-

vidualism which is pervading all life, personal, theological, ecclesiastical, will find that his ministry is quite different from that which it might have been in an earlier age. He will disabuse his mind of all intention or desire of coercing the beliefs of men by a show of churchly authority. He will dismiss all expectation of finding uniformity of opinion among those whom he addresses. He will prepare himself to meet with opposition, possibly with persecution, at the hands of those who, themselves not apprehending the real tendency of modern individualism, are trying to suppress it by decrees of uniformity. He will be true to the leadings of God's Spirit in his own heart, and to the revelations of God's Spirit in his own mind. He will not preach nor teach aught that is contrary to his convictions. He will not conceal aught that is given him to declare. He will not court publicity nor shrink from loneliness, but in singleness of heart he will live and labor for that which he believes to be the truth. He will not be discouraged though many whom he loves and honors question his right of non-conformity to some traditional customs of conduct, modes of expression, and points of view. He will bow himself in daily consecration before that Supreme Example of fidelity to conviction Who is the Way and the Truth and the Life, and sustained by his Master's blessing he will go on in gentleness of temper and in courage of heart "to run untired love's blessed race"; as St. John so gloriously says in the Second Epistle: "For the truth's sake, which abideth in us, and it shall be with us for ever."

In such a ministry there cannot fail of being a certain power which, known or unknown to him who exerts it, shall minister the grace of God to other lives in an age of individualism. And such a ministry, with all its strain and loneliness, is not without its immortal consolations to him who dares to undertake it. Of such a minister may one use the touching words wherewith the great master of Balliol concluded his Essay on the Interpretation of Scripture[1]: —

"He who bears a part in it may feel a confidence, which no popular caresses or religious sympathy could inspire, that he has by a Divine help been enabled to plant his foot somewhere beyond the waves of time. He may depart hence before the natural term, worn out with intellectual toil; regarded with suspicion by many of his contemporaries; yet not without a sure hope that the love of truth which men of saintly lives often seem to slight, is, nevertheless, accepted of God."

[1] Jowett: *Essays and Dissertations*, Lond., 1894, p. 101.

II

QUALIFICATIONS PHYSICAL AND INTELLECTUAL

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WHEN, reasoning from the fundamental principles affirmed in the preceding lecture, we attempt to give an account of the qualifications for ministerial power in the present-day life of Protestant America, we require a clear and continuous apprehension of two things, namely, the nature of the call to ministry and the value of personality in ministry.

1. *The Nature of the Call to Ministry.* To those who accept the New Testament declarations concerning the mission and the abiding of the Comforter, none of His manifold operations is more distinctly announced than the call to ministry. Without, on the one hand, offering any comment upon the controversies which have surrounded the subject of ordination and have, to a degree, exalted the objective rite above the subjective call, tempting men to rest in the rite rather than in the call; and without, on the other hand, denying that many examples might be found where a zeal without knowledge has been mistaken for a Divine call; we confidently assert that the calling of individuals by

the Holy Ghost unto the ministry of the Risen Lord is one of the most definite of spiritual phenomena.

In its nature it is differentiated from that sacred earnestness which is common to all who are truly made alive unto God. It transcends that general sense of holy responsibility which prompts to the manifold forms of lay Christian activity. It is a specific burden imposed by unseen hands upon certain individuals, who, as they become conscious of its existence, awake to the sense of separation unto God for a peculiar and awful form of service. It is most difficult to delineate to those who have not known them the characteristic sensations produced in a human life by this specific action of the Holy Spirit, the commingled awe and joy, the blended loneliness and companionship with God, the unique point of view from which one looks on humanity, the atmosphere of responsibility which envelops life, above all the sense of finality in respect of earthly vocation. He who is thus called of the Spirit feels at times with almost overwhelming distinctness the pressure of a Divine urgency behind his life. To the right or to the left he may not look as containing for him the possibility of other occupation. For him life has but one meaning. "Woe is unto me," he says, "if I preach not the Gospel." He looks upon his life-work not altogether as something which he has selected, but also as something chosen for him and laid upon him by the hand of God. "Ye have not chosen Me, but I have chosen you and ordained you." An awful simplicity of intention pervades his plan of life. Other men are free to choose and

to change their occupation; he is separated from the common liberty of choice and sealed for an unalterable destiny upon the earth. Far be it from us to deny that many excellent and single-hearted men have entered the ministry from motives of expediency and preference with which was hardly blended the consciousness of a Divine call. We have no desire to doubt the sincerity of any who have preached Christ. Nevertheless, we believe that they and only they have known or can know that Apostolic sense of "separation unto the Gospel of God" upon whom has been laid the pressure of an unquestionable "necessity," and unto whose spirits has been borne the witness of the Divine Spirit summoning to ministry. This being our view of the nature of the call to ministry, a clear and continuous apprehension of this idea is necessary throughout our present endeavor to delineate the qualifications for ministerial power.

2. *The Value of Personality in Ministry.* This also must be clearly and continuously apprehended at each stage of our succeeding attempt. It may be said theoretically that the element of personality should be minimized rather than exalted in the office of ministry; that the truth is everything, and the truth-bearer is nothing but a voice and a vehicle. It may be urged in theory that the ideal relationship between people and minister would be one which should attain through mutual effort the annihilation of ministerial personality; that the people should concentrate their attention upon truth as the message of God and lose sight of him through whom that message is conveyed; that the min-

ister should utterly hide himself behind his office, should feel that his life is but a colorless medium through which the glory of the Divine light may shine, untinged by any earthly quality. That this elimination of personality from ministry has been seriously attempted is abundantly shown in the history of the Christian Church. This is one of the leading factors in the monastic institution. He who enters the sacred brotherhood must so far as possible obliterate the traces of individuality. He must surrender his common name, around which clusters the individuality of earlier years, and must receive a name devoid of all secular associations. He must lay aside the garments which by choice and by use had become a part of himself, and must adopt the somber and indistinguishable garb of a fraternity. He must submit to the tonsure, with its power of physical alteration. He must abjure the individuality of domestic life and of separate habitation. He must accept a colorless regime of poverty; and thus, divested so far as possible of the distinctive attributes of personality, he must be simply the voice, the instrument of Holy Church. In the office of auricular confession he must render himself invisible behind the curtains of the confessional. In the celebration of the mass he must chiefly stand with face averted from the people, chanting in an unknown tongue. In modified forms we behold, also, in the Established Church of England, this effort after the partial elimination of personality. The signature of an Anglican Bishop hides the man behind the office, save where the innate greatness of personality

is irrepressible. The official signature, "J. B. Dunelm," was powerless to hide the personality of Lightfoot.

When we inquire into the cause of this attempted suppression of personality, an attempt which is, in itself, one of the striking modifications in the idea of ministry which have developed since the simpler days of Christ and the Apostles, we find it to lie in the growth of ecclesiasticism. Undoubtedly, the power of the Church can assert itself most absolutely and most impressively by covering the individualities of her ministry with the mystic mantle of her own uniformity, and by transmuting them into symbols of her continuity and power. The principle under which an Emperor constructs his army is identical with that under which an imperial Church arranges her ministry. In the army every effort is directed to the elimination of personality; by uniforms, by the massing of numbers, by mechanical regularity of movement the army becomes the instrument and the symbol of imperialism. In an era of highly developed ecclesiasticism, the ministry becomes more authoritative as it becomes more impersonal.

But it will be borne in mind that our present inquiry into qualifications for ministerial power is being undertaken, not upon any theoretical basis, but in view of actual social and religious conditions in our own time and in our own land. We cannot, therefore, be influenced in our inquiry by facts which are not apparently a part of that environment in which it is the present or the future lot of most of us to minister. We cannot

advise those seeking the Holy Ministry to culti ate any sentiment regarding either the ministry or the Church which would put them out of touch with that real life of to-day in the midst of which a truly qualified ministry has an opportunity for sublime usefulness. We have already noted four great tendencies in modern American life, namely: the growth of true democracy, the growth of popular education, the growth of humanitarian sentiment, the growth of individualism in religious thought. And our present contention is that qualifications for ministerial power in this age and in this country must stand in relation to these strong tendencies in the national life; that those modes of training which would have qualified a man, through the elimination of his personality, to be a facile and effective instrument in the hand of mediæval ecclesiasticism are not the modes of training which fit him to go forth as an element of Christian power into the altered and complex life of the present generation. The dominant tendencies of American life create a demand for a ministry in which the value of personality, instead of being reduced to a minimum, shall be exalted to a maximum. It is easy to say theoretically that people ought to set aside personality and to consider *truth* as distinct from its messenger; but practically this is impossible; the *man* is a part of the message and the message is a part of the man. And the ruling tendencies of thought in our time and country are such as to make it more and more a psychological impossibility for people to minimize personality in their estimates of ministerial

power, or to accept ecclesiastical credentials in lieu of personal gifts. Such is the power of individualism in religious thought over the minds of people, they can no more return to the submission of conscience and of intellect to Churchly imperialism than a stream broadening in the fruitful valley can return and bind itself within the straitened channel of the mountain side.

To those either presently or prospectively in the ministry who entertain this conviction of the value of personality in the sacred calling, it becomes of great importance that a sufficiently comprehensive definition of personality be obtained. Inadequate conceptions of the scope of personality have, it is to be feared, seriously diminished the ministerial power of some who are essentially in sympathy with the proposition which we have just laid down. Their error has been, not in denying the value of personality, but in failing to perceive its scope.

If, in estimating qualifications for ministerial power, we are to reckon with personality at all, we must reckon with it fairly. Personality is the whole man, as God made him, in the entire territory of his being. Personality in man, like personality in God, is a triune relationship; three in one, one in three. The body, the mind, the spirit of the individual are wrought into oneness to produce manhood; nor can one be said to have explored the territory of personality until each realm, the realm of body, the realm of mind, the realm of spirit, has been examined and reported upon in its relation to the whole

man. For lack of this comprehensive view of personality, and a corresponding, all-round development, ministerial power has suffered deficiency even in some who acknowledged the importance of personality as a factor of power. Very striking have been the self-imposed limitations under which men in the ministry have from time to time conceived of their own personality as a factor of power. Illustrations could be found of individuals who have consciously or unconsciously given attention to one realm only of their triune personality, neglecting the discipline of the other two realms. The body has been cultivated at the expense of mind and spirit, resulting in clerical materialism; the mind, at the expense of body and spirit, resulting in clerical intellectualism; the spirit, at the expense of body and mind, resulting in clerical asceticism. Upon each of these self-imposed limitations in the discipline of personality it may be profitable to speak briefly. Our way to the more comprehensive view shall thus be advanced.

a. Clerical materialism, or the training of the body at the expense of mind and spirit. There have been men in the ministry (we do not say it unkindly) to whom the objective side of ministerial personality has appealed supremely. Conscious of that physical publicity which inheres in the office, they have (many times, no doubt, without direct intent) subordinated mental and spiritual aspiration to the attainment and preservation of correct appearances. Their temptation has been to pose before the community and to set up physical standards of conformity. The well-favored features, the

well-modulated voice, the well-fitting clothes, the well-chosen vestments, the well-balanced posture, the well-studied manner have assumed in their eyes exaggerated importance as criteria of clerical propriety. They have not meant to be Pharisees; nevertheless, in the scrupulous tithing of their mint, their anise, and their cummin, they have neglected weightier matters, the heroic discipline of the mind, the hallowing and humbling of the spirit. It is not too much to say that this clerical materialism is first a snare, then a curse, to him who becomes its victim. Out of it have sprung sins which have made tragic episodes in the annals of the ministry.

b. Clerical intellectualism, or the training of the mind at the expense of body and spirit. The character of this self-limitation is loftier than the last, yet not less sure to disqualify for power. It is the snare of the student and of the study, the intellectualism which conceals its selfishness and sin beneath the moral and mental dignity of its occupation. The lover of books is loth to realize that one may sin against one's self and one's vocation even with the Bible in hand. To him whose passion is, amidst the sequestered peace of the study, to investigate that opulent and splendid literature which surrounds the Holy Oracles, it becomes increasingly easy to sacrifice at the shrine of intellectualism the rights of the body and of the spirit. The sin of clerical intellectualism is the breach of physical law and the neglect of the devotional life. Too often the minister becomes the pallid invalid or the unkempt bookworm, not because he has sinned in loving books and

study, but because through his self-limitation in conceiving of his own personality he has neglected his body for the indulgence of his mind. He has permitted the luxury of mental exercise to usurp the rights of physical exercise, the wakeful ardor of the student to rob the *man* of needed sleep; the careful homage to the laws of scholarship to breed undesigned contempt of the laws of bodily sanitation and cleanness. And with clerical intellectualism the neglect of the devotional life tends to develop. The passionate objectivity of literary pursuits, the exhilarating quest of scholastic results through the domain of a prolific literature, may seduce him who has not thought comprehensively concerning the triune elements of his own personality away from the secret place of the Most High, away from the shadow of the Almighty. One may walk amidst godlike books, yet fail to walk with God. The study may cease to be the oratory. The student's lamp may eclipse the finer flame burning before the shrine.

c. Clerical asceticism, or the training of the spirit at the expense of the body and the mind. The fundamental thesis of the Manichæans, that spirit is good and matter is evil, that the one can only be nurtured at the expense and by the neglect of the other, reappears in every age, clothed in a type of piety which exalts the training of the spirit through the degradation and torture of the body and the restriction of the mind. There is a conception of the religious life dominant in some whose spirituality has risen to the height of heroic passion, which reads into the Pauline account of the

war between flesh and spirit a meaning foreign to the Apostle's mind. This specific discipline of the spirit pronounces bodily and intellectual life as of the earth, earthy, to be minimized, humbled, and subdued by processes of rigid and gloomy abstinence. The crucifixion of the flesh is attempted through the maltreatment and humiliation of the body, with its instincts and passions; the subjugation of the mind is accomplished by stern denial of access to the wealthy stores of literature, by contemptuous abandonment of purely intellectual pursuits; the elevation of the spirit is sought in devout retirement, the chastened ardor of protracted prayer, the choice of ministrations repellant to the natural sense. Far be it from us to speak with disrespect of clerical asceticism wheresoever practiced in godly sincerity; far from us to cast one shadow on that illustrious ideal of conduct wherein every passion of the body and every thought of the mind are to be brought into captivity to the spiritual man. Our objection is not laid against the motive of a sincere asceticism, but against the Manichæan hypothesis upon which it has often been supported; the hypothesis, namely, that the human spirit rises into God's favor as it insults the body and restricts the mind; that holiness is in inverse ratio to the ordinary bodily and mental interests of mankind. Against that hypothesis it is impossible for him to protest with sufficient urgency who maintains belief in the triune constitution of personality, who looks upon the bodily and mental life of every being as having been exalted and dignified in the fact of the Incarnation, and who

conceives of ministerial power not as the mutilation of the individual, but as the complete development of the individual, not as an austere distortion of manhood into something alien to the experience and awful in the sight of the average man, but as an ideal exhibition of manhood, the cosmos of personality, the triune oneness, godlike, gracious, gentle, good, of the healthy body, the vigorous mind, the sanctified and supreme spirit.

I. *Physical Qualifications.* With the following strong and clear words Charles Gore begins his sixth lecture on the Incarnation of the Son of God[1]:— "Jesus Christ is not only the revelation of Godhead, He is also the revelation of manhood. 'As He shows God to man,' says Irenæus, 'so He exhibits man to God.' He exhibits man to God and to himself. For over against all false and meager ideals of man's capacity and destiny, He represents the great reality; He is the Son of Man." These lofty words strike the keynote, in tune with which we shall speak of the body and its qualifications for ministry. "By the mystery of His holy Incarnation, by His holy Nativity," Christ has brought back to the world that primal conception of the dignity of the body which was lost when sin entered into the world and death by sin. In the original draft of the Nicene Creed as it appears in the Creed of the Church of Palestine occur these words of august simplicity, "Who lived amongst men." None who believes the fact of that brotherhood of the flesh should speak

[1] *The Incarnation of the Son of God*, p. 154.

or think irreverently of the body. Its neglect, its maltreatment, its surrender to unholy use is a sacrilege against the Incarnation, a slight offered to Him Who "for us men and for our salvation" took on Him "a true Body and a reasonable Soul." And if it were possible to investigate the causes of ministerial incapacity and failure, without doubt it would appear in the last analysis of many cases that ignorant or contemptuous or deliberate maltreatment of the body lay behind the downfall of ability. If, in our observations upon this subject, we shall appear to treat with ethical seriousness matters of physical detail commonly regarded as unimportant, our defense shall be the single word, "The Incarnation." If the supreme manifestation of God to man was corporeal, no man who devotes his life to the furtherance of that manifestation, as a preacher of Christ, can afford to undervalue corporeal qualifications.

The Body, as an element in the Holy Ministry, may be considered from three points of view: —

a. The Body as a Working Instrument. Whatever peculiarities in the vocation of anchorites may justify the contempt and mortification of the body, or sanctify the remorseless scourge, the prostrating fast, the nerve-destroying vigil, the renunciation of the bath, he who undertakes the Ministry of Christ in the Protestant spirit, in the present-day spirit, in the American spirit, has no such calling. To say this is not to discredit asceticism. It is merely to point out that asceticism is not the vocation of American Protestants. On the contrary, he who is engaged presently or prospectively in a ministry

which puts him in touch with the men and things, with the social questions and the social work of Protestantism, is bound first of all to look on his own body as that working instrument upon the order and soundness of which his mental and spiritual continuity are largely dependent. He who is too much a thinker to care for his body, or too spiritual to honor his body, is putting in jeopardy not his body only but his own ministry. Nothing is more evident than the increasing complexity of our social system. Civilization, like a magnificent tree, ramifies as it rises. This ramification of the social system culminates at the centers of population in the proverbial pressure of city life. The subdivision and the massing of interests, the relentless struggle for existence, the growth of individualism, combine to impose upon physical vitality a system of taxation never, perhaps, equaled in the history of the world. The intrinsic ability of the body to meet this tax has not advanced in proportion with the tax-rate. As a result, while sanitation is extending the average life-limit of the population as a whole, probably the proportion is increasing in which men occupying positions of strenuous responsibility break in health before their time. It is becoming more and more difficult for certain classes of skilled workers to keep alive, and especially to live without breaking. The tax is monstrous. It is causing busy men to read a new meaning into those ancient words: "Who is sufficient for these things?" In the face of these conditions, the neglect or contempt of the body by one seeking the Protestant ministry cannot be too

severely deprecated. One dislikes to speak of the crimes of good men. But the maltreatment of the bodily life by one ordained to the ministry is suicidal. There are other callings wherein apparently the greatest results are attainable without the discipline of the body. The philanthropist has his wealth through which to work long after health has broken; the musician has often won his most rapturous successes when the whole nervous system was quivering under the consequences of physical evil; the artist has wrought like one inspired while the body tottered before the easel; the physician, the jurist, have retained supremacy over the public admiration and confidence, have done their best work amidst the wreck of strength and the inroads of disease. But the minister, in the conditions of the present day, stands in an unique relation to his own body. The peculiarities of his calling, both on the homiletical side and on the pastoral side, enforce his dependence in large degree upon physical conditions. As a preacher, charged with the astonishing task of producing continually fresh and moving appeals to the highest life of others, and of overcoming, by the might of those appeals, the disabilities of others; as a pastor, brought into incessant contact with diverse natures, often under the most exhausting circumstances, and related to those diverse natures as guide, consoler, deliverer, friend — it is evident (and will become increasingly evident as these lectures proceed) that large success in the fulfillment of his great office calls for the maximum of physical advantage. That he may continue in the pastorate after

the partial failure of health has transpired is not denied; that he may struggle on beneath the crush and the drag of the cross for many years is not disputed; that wondrous and immortal results have attended and followed the ministry of men physically broken cannot be contested by one who knows the names of Murray McCheyne and Frederick Robertson; but it is contended, and it will presently be proven, that the ideal requirements of this arduous and divine calling demand, above all other callings, the maximum of physical advantage.

From the moment in which the young man lifts up his eyes afar off toward this sacred life-work, he should reverently protect and prepare the body as the working instrument through which the attainment of the end becomes possible. Were the conservation and nurture of the body duly considered in the years anterior to professional life, the annals of the ministry would yield a far lower percentage of physical and mental collapse. Were the religion of the body better understood by undergraduate minds, the pulpit and the pastorate would not so often be prematurely despoiled of their most promising incumbents. Were the influence of the Incarnation more widely recognized in youth as sanctifying and ordering the realm of physical being, the enormous taxation levied upon the vitality of those who in this present age attempt the literal fulfillment of the ministerial office might be longer endured without the chafe and the lesion which announce the lapse of health.

Viewing the body as a working instrument, as the God-granted machine by the help of which both mind

and spirit shall prolong and perfect their missions, experience and observation suggest three laws for the maintenance and increase of physical advantage in the ministry.

1. *Purification.* The law of the Levitical ministry is, in this regard, the law of the Christian ministry. "Be ye clean that bear the vessels of the Lord," is something more than a moral commandment. The idea of physical purification is inseparable from that of personal perfection. It is a very striking fact that this idea should be definitely introduced into that great passage in the Epistle to the Hebrews describing the approach of the soul to God: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." The purification of the body should be an integral part of the personal religion of a minister. He should be a knight of the bath. Perpetual freshness and newness of physical life should be sought through perpetual re-baptism. The bath should be as sacred as the font. And this for reasons: because of its relation to bodily health; because of its relation to spiritual purity. The link between purification and health is too close to require proving. This great working instrument cannot do its work properly unless it receives this reverence. The dust of the pilgrimage, the heat of the day, the toil-marks, the smoke and grime of the conflict, must be tenderly and reverently put away; each night as it closes down upon the worker must close and seal the history of the day; each morning as the light shoots

up the east must be as a resurrection to newness of life, with its own fresh baptism in the clear wave, its own early eucharist of secret devotion. Thus clean, renewed alike in body and in spirit, with the heart sprinkled from an evil conscience and the body washed with pure water, the man is invested and endowed for his work.

2. *Simplification.* It has already been said in this lecture that the tendency of civilization is toward complexity, life becomes more and more involved with heterogeneous relationships, more and more overloaded with superfluities. Every individual career shares to some extent the tendency of the age, is tempted according to its station and opportunity to surrender its simpler regime for one more elaborate, to multiply its wants by the gratification of them, to become more lenient in its self-indulgences, to load itself with non-essential habits and things. Sabatier, contrasting the modern elaboration of life with the austere yet joyous simplicity of the early Franciscans, says: — "The lives of the immense majority of our contemporaries are ruled by the fatal error that the more one possesses, the more one enjoys. Our exterior civil liberties continually increase, but at the same time our inward freedom is taking flight. How many there are among us who are literally possessed by what they possess! The ever-thickening barriers which modern life with its sickly search for useless comfort has set up between us and nature did not exist for these men, eager for wide spaces and the outer air." Against this modern tendency to the over-

[1] *Life of St. Francis of Assisi*, p. 127.

elaboration of life the ideal of ministerial power directly protests. It presents to him who desires the greatest and longest efficiency of the body the thought of simplification : the continual study to maintain the practice of a simple regime, simplicity in all personal habits, in eating and drinking, in the pursuit of pleasure, in the whole *ménage* of life ; a Divine moderation and in many things a joyful abstinence, glad in the liberty of non-conformity, satisfied a thousand times to bear the strain of non-indulgence for the joy and sweetness and vivacity of the simpler life. Against luxurious habits of every kind, against the indolent pampering of the physical nature, the ideal of simplicity protests. It seeks for him whom God has chosen as His minister a life in touch with the genuineness of nature rather than aspiring toward the artificialism of society ; a life not given to the indulgence of the table, and free even from some things which are not, perhaps, in themselves deserving of condemnation ; a life which, being lived, as often it must be lived, in the midst of a self-indulgent community wearied by the prodigality of its own selfishness, presents a silent and beauteous contrast therewith in its freedom from the tyranny of the world, in its zest for living maintained without artificial stimulation, in its unconscious differentiation from its environment. That differentiation gives the simpler life power over those who have succumbed to a more luxurious mode. A sweet and holy freshness clothes the personality of the minister, and he can do more for other men because he does less like some men. His simpler life enters theirs

as a breath of fresh air enters an overheated room. There comes a point in an over-stimulated career when, weary of itself and its companions, it acknowledges that a man's life consisteth not in the abundance of the things which he possesses, and that they have made the most of life who have maintained in their own persons the strength of simplicity.

3. *Development.* He who recognizes the value of the foregoing ideas, purification and simplification, in connection with the qualifying for its work of that great instrument, the body, requires no argument to convince him of the importance of this third law for the maintenance and increase of physical advantage in the ministry. Development includes the whole subject of physical exercise and physical rest. Purification and simplification are negative modes of advancing bodily efficiency. Development is the complementary thought on the positive side. As the influence of the Incarnation penetrates the mind and spirit of one genuinely called to the ministry of Jesus Christ, it would seem that he must perceive the sacredness on both sides of the question, and that that sense of sacredness must hallow and beautify his whole policy of living. With a somewhat different thought in view St. Paul says: "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." The words have a happy force in connection with our present theme. In the effort to remove every hindrance from the way of bodily efficiency and to promote to a maximum this great working instrument, the body, we have attained

to the secret of sanctification in the ordering of bodily matters. Not only does the bath become as the font, in its perpetual office of purification; not only does the vision of a divine simplicity tend to keep one disenthralled from the power of luxurious and enervating indulgences, and from the overloading of one's life with vain and sensuous superfluities; but the commonplace themes of exercise and rest are glorified by being looked upon as means for the development of the working instrument in practical efficiency. Exercise and rest appear before the mind like the guardian cherubim that touched wings above the ark. That sacred repository was the shrine of power; within it rested the holiest symbols of Israel's life, upon it dwelt the light of the Presence of God. And as we grow to recognize the true relation of the body to ministerial power, behold, it becomes to us as the ark, a sacred repository touched with the light of God, chosen as His seat of ministry and of mercy for the lives of men. Exercise and rest touch wings above that ark of the body, guarding its integrity. The common offices of life become divine; the valiant walk up the mountain-side, the zest of muscular activity, the pillow for the weary head, the mystical unconsciousness of sleep — *all* take on a new meaning, and we rejoice in a sense of the true unification of life which comes with intelligent consecration to the service of Christ.

b. The Body as a Means of Expression. It cannot be too strongly pointed out that the fulfillment of the ministerial office is mediated through the body. In the

spirit of the man is the apprehension of the Divine call; in the mind of the man is the appointed message, together with the intellectual discipline and resource for its adequate deliverance; but the transmission of that message to the world is conditioned upon the body of the man. It pleased the Saviour to ordain that the chief means for the presentation of the Gospel to mankind shall be corporeal means, that is to say, the preaching of the Word. The office of books and of other printed matter in the transmission of truth is of course acknowledged in its correlation with the vocal deliverance; but the primary and chief agent of Christ in evangelization and instruction is corporeal — the man and his voice. "Go ye into all the world and preach the Gospel." The Gospel is supremely a *viva voce* proclamation — a message spoken by the living voice. Literature can never supplant preaching. "How shall they hear without a preacher?" The call of the minister, heard and answered in his own spirit; the discipline of the minister, through the training of his mind, are inoperative processes save as they become consummated in expression through the medium of the body. The message is locked within the man until it issues through the lips. From this point of view, the relation of the body to ministerial efficiency becomes self-evident, and the physical element in preaching commands reverent attention. To assert this is not, on the one hand, to adopt a materialistic theory of preaching, in which excessive stress is laid on the physical function, to the minimizing of the spiritual

element, and the man is taught to care more for the correct modulation of the voice than for the message to be spoken. But, to assert this is, on the other hand, to escape from the error scarcely less pernicious that the spiritual element in preaching is the only one to be considered; that the preacher need not and ought not to consider questions of bodily efficiency, but must depend wholly upon the Pentecostal gift, emancipated from any solicitude concerning physical adaptation and sufficiency. Between these two extremes lies the path of truth and soberness. The office of the Holy Spirit in preaching is supreme. It is the Spirit Who quickens. The men of power in the ministry are they who speak as they are moved by the Holy Ghost; but the body is the means of expression, and the body is sacred. Taken up by the Incarnation within the circle of sacredness, the discipline of the body for the purpose of increasing its efficiency as a means of expression is a process as holy as prayer. Every one knows that God uses continually with strong effect the ministry of some whose bodily incapacity vies with their spiritual gifts, that He causes the weak things of the world to confound the mighty; but from that exhibition of grace no rational conclusion can be drawn favorable to the neglect of the body, the misuse of the voice, the shiftless vice of mispronunciation, the contempt of personal decorum in the acts of ministry. One has but to lift up one's eyes and gaze upon the magnificent workmanship of God in the natural creation, to observe the infinite precision, the conscientious fidelity, the loving care with which the

smallest details are wrought, — nay, one has but to examine one's own body and note the admirable thoroughness of its construction, to be convinced that it is not beneath the dignity of any minister, nor inconsistent with the most spiritual conception of preaching, to pay minute and unremitting attention to all that can promote the efficiency of this *means* of expression. To have the burning sense of the Divine call, to pursue with the conscientious zest of a true scholar the courses of intellectual preparation, yet to ignore the discipline of the body, and by willful neglect of health, by imprudent habits, shiftless ways of speech, and indolent omissions of training to lower the grade of expression, is an inconsistency against which to be warned should be sufficient protection. In a position whose responsibility is so great, whose occupation is so full of dignity, whose standard is so lofty, whose possible influence is so momentous, no detail of ministry is insignificant, no element of preparation can be ignored. Each act, each word, each occasion demands reverent attention if life is to be kept above reproach and personal power saved from scattering and contempt.

c. The Body as a Symbol of the Invisible Manhood. The bodily presence of the individual maintains a kind of sacramental relation to the mind and the spirit. Even as in the Divine Trinity the other two members were revealed through the Incarnation of One, so in the triune personality of man, the invisible elements are revealed through an incarnation, that is to say, through a body. A sacrament is an outward and

visible sign of that which is inward and invisible. Be it for better or for worse, for honor or for dishonor, for strength or for weakness, the body is an outward and visible sign of the inward and invisible mind and spirit. Not that the strength of the body or its feebleness indicates the strength or feebleness of the interior life. Not that the beauty or the deformity of the body reflects the beauty or the deformity of the invisible elements of personality. How often is it otherwise: the physical masterful and splendid, the mental dwarfish and ignoble; or the physical frail and suffering, the spiritual seraphic and transcendant. But this: The body is the outward and visible sign of personality. We cannot think of our friends without thinking of their bodily presence, for through the outward we have seen and felt and learned the inward. In subtle and indescribable ways the tone of the inward life expressed itself through the outward man. Through eye, and voice, and demeanor, and dress, and the entire mode of physical being proceeded an involuntary revelation of the unseen life of mind and spirit. The prevailing currents of mental action, the dominant attributes of spiritual being, had set their marks upon the countenance, flashed their lights and shadows through the eye, injected their animus into gesture and conduct, flung echoes of themselves amid the tones of the voice. No estimate of the body's relation to ministerial efficiency can be complete without the recognition of this sacramental aspect of the physical toward the mental and the spiritual. The discharge of ministerial duty demands a degree of physical publicity which, while it may gratify

a vain and superficial mind, is not without heavy embarrassment for the sensitive and the humble in heart. To appear constantly before people; to be the subject of minute observation and incessant criticism; to live with speech and countenance and conduct for ever open to the public gaze and the public jurisdiction; to be the official representative of a Christian doctrine of living, carries with it an almost prostrating responsibility for those who entertain an ideal of such a unification of life as may make the entire realm of personality worthy of Christ. For such the outer manhood is held under perpetual control. Speech, behavior, dress, hand-writing, the domestic *ménage*, the expression of opinions, the exhibition of tastes, *everything* that can by any possibility attach itself to outward life, is held in hand, that the invisible ideals may not be discredited by the visible phenomena, that the physical may not travesty the spiritual, that the ministry be not blamed, that the Gospel of Christ be not reproached.

In all that has been said advocating physical conservation and development for the sake of efficiency, no word has conflicted with a yet more illustrious privilege of ministry: that of physical exposure, fatigue, and peril in the discharge of duty. He who would serve as his Master served must prove himself willing to go, as his Master went, where the body is exposed to danger and worn by fatigue. The religious care of the body is not an end in itself; the refreshment of the bath, the vigor of simple living, the joys of exercise and rest, are not for luxury; but that the man may have more and better

to lay at his Master's feet. Were this careful life only for luxury, it would be self-destructive; it would unfit for ministry; it would justify all that asceticism has claimed concerning the sin of bodily comfort and the glory of bodily humiliation; it would demonstrate the words of Christ: "He that saveth his life shall lose it." But behind it lies a motive which makes the disciple as his Master. The accumulated good of careful living is to be spent in service. The man is keeping himself only that he may give himself more effectively and more often for the good of others. By the simplicity and purity of his daily living he is preparing himself to meet more joyously the fatigues and dangers of ministry. He holds his health and his life as sacred trusts to be conserved from all irrational and unholy abuse, that they may be instantly ready to be strained, and worn, and, if need be, broken and destroyed in the service of Christ. To him, therefore, the deadly contagion of the sick room must not for a moment stay his entrance. His one thought must be of the sufferer within who needs him. Let him protect himself and others when he has fulfilled his mission, *not* by avoiding it. And the killing fatigues of ministry must not appal him; the thought of the possible prolongation of life by luxurious moderation in work must be cast aside as a temptation of the Devil. Self-giving is his vocation. Self-giving must be his passion. And it were better for him, an hundredfold better for the cause he serves, to die middle-aged at the front in Christ's Ever Victorious Army than to hoard and to coddle a self-indulgent life on to three-score and ten.

II. *Intellectual Qualifications.* That we are not dealing with an imaginary situation when we venture to assume the *necessity* for intellectual qualifications as well as for such as are physical and for such as are spiritual, cannot be doubted by those who come in touch with the average life of American Protestants. He who goes forth as a minister into the average metropolitan and semi-rural communities of this country must reckon with a people becoming yearly more fearless and more independent in their intellectual processes. The uniformity of mental modes accomplished through the influence of traditionalism upon education is dissolving like the frost before the sunlight. Many agents are at work in the prosecution of this change, some good, some evil. Civil liberty, the freedom of the suffrage, the extension of the school system, the multiplication of libraries and cheapening of books, newspapers, and postage; the increase of literary, social, and religious congresses for public discussion; trade competition, denominational strifes and rivalries, the progress of individualism in religious thought, the popularizing of theological literature, the higher education of women, the application of Christianity to humanitarian reforms, the more close intercourse with other countries through immigration and foreign travel, — these and many other agents are at work among us, quickening and transforming the intellectual life of the people. In this Renaissance of liberal thought a profound alteration is occurring in the point of view maintained by the people toward the ministry. The nature of this alteration is startling, but its ten-

dency is not essentially perilous It may be described as the decline of superstitious veneration and the growth of friendship. The veil of mysticism once hung between laity and clergy has become diaphanous, if it be not already rent in twain. The decline of sacerdotalism is conspicuous. Outside of the Roman communion, to say nothing of what transpires within it, reverence born of disparity in knowledge is passing away; reverence born of personal confidence and friendship is taking its place. The diffusion of knowledge is establishing equilibrium between laity and clergy. Clerical character is no longer exempt from judgment; it also has to pay customs duties at the frontier of public opinion. The minister must be proven worthy as a man ere he can claim authority as a teacher. And as a teacher he cannot evade interrogation from his pupils; he is forced to give reasons for the hope that is in him. The days of ministerial autocracy are numbered — from henceforth, as at the beginning, "whosoever would be the chiefest shall be servant of all." Out of this condition are springing friendships, intellectual and spiritual brotherhood, as between man and man.

The minister who expects to attain unto efficiency amidst these conditions must have intellectual qualifications in addition to all others; that is to say, the constitution of his mental life must respond to that by which he is surrounded. *Mental stagnation* and *mental seclusion* tend to destroy power in a present-day ministry; and because these two states are easily developed and hopelessly prejudicial to influence, it is helpful to make some specific observations concerning them.

a. Mental Stagnation. "Stagnation" describes the cessation of movement. Its root, *stagnum*, a piece of standing water, suggests to the mind the arrested progress of that whose normal condition is mobility. Blood stagnates in the veins under certain morbid conditions; air stagnates in a room deprived of ventilation. Thought stagnates in the mind when a morbid arrest of movement takes place. In the mental world, as in the physical world, stagnation promotes the growth of septic organisms. The stagnant pool, the stagnant blood, the stagnant air, the stagnant mind, inoculates itself with poison. Mental stagnation in the ministerial office is a supreme calamity, for in the nature of the case vast activity of mental life is objectively and subjectively demanded. Objectively it is demanded by the requirements of office in present-day life. There is no mental stagnation in average lay minds. People may neglect to pray without ceasing, but they do not fail to think without ceasing. And if the mental pace of him who stands before them as minister be less than theirs, they distance him, they leave him behind, they cease to hear his voice. Subjectively, active movement in mental life is demanded by the material to be considered. There is much to think of. The range of truth is stupendous, its relations to life are infinite, its presentation of changed aspects is incessant; the collateral illustrations of truth are beyond numbering; and as a man compares the length and breadth of the field he wishes to traverse with the shortening segment of sky left between the sun and the sand, he feels the force of Christ's

ejaculation: "I must work while it is day, for the night cometh when no man can work." There is, therefore, in mental stagnation an element of tragedy. It is the irony of fate: loss of motion in the midst of grandest motive power; starvation of the intellect in the midst of royal abundance.

The one intellectual vice which most surely tends toward mental stagnation in the ministry is *submission to moods.* A mood is a temporary state of the mind in regard to passion or feeling. Moods change with wind and weather, with variations of environment, with fluctuations of health, with lights and shadows passing over the spiritual life. They obey no law but that of impulse. The poet and the artist may consent to be governed by them, to weave the song or wield the brush only through the brief and fitful sunlight of some mood of glory. But in the hour when the minister consents to be ruled by his moods he is intellectually lost. For in his life are many elements of weariness and oppression which antagonize the freedom and felicity of the mental process, and from these harassing elements he cannot escape without unfaithfulness to his calling. It is his lot, as the follower of his Master, to be pursued by interruptions, to be approached momentarily by superfluous appeals, to be overridden with petty details, to be made the servant of all. No other profession is so beset with conditions unfavorable to the calm and continuous pursuit of intellectual work. And, by a paradox of fate, no other profession is so enormously taxed for prolific intellectual production of a high grade

of excellence. It is demanded that he produce the fruits of mental labor in abnormal abundance. He must prepare sermons and addresses in a profusion which shall be equaled by their intrinsic merit. He must be the teacher, the inspirer, the uplifter of men. He has gone but a little way in the path of his profession ere he perceives with amazement the perversity of circumstances and the fickleness of moods. When the mood is full of glory and he rejoices in the sense of intellectual potency, the way to expression is blocked by petty hindrance, and when events turn favorably, the mood is perverse, and the fruit of it vexation of spirit. Tempted to despair he cries: "Wretched man that I am: the good that I would I do not, the evil that I would not that I do." But if, in the bitterness of his soul, submission to moods is the outcome of mental discouragement, he is lost as a factor in the thought-life of his time. Life is too short for dalliance with moods. Time waits for no man nor mood of man. Days come with their imperious demands. And the mind, bewildered by the irregularity of its own action, and stupefied by the confusion of spasmodic attempts, stagnates in hopeless depression, incapable of meeting its intellectual contracts. Against this melancholy submission to moods *discipline* is the only defense. He must learn to ignore feeling as the foundation of intellectual power, and must depend on will. He must dismiss the dream of finding future leisure when present obstacles shall have been surmounted, and, remembering the heroic sense of urgency which impelled the mind of Christ, must work while it is called

to-day. The felicity or infelicity of moods must mean less and less to him. Through cloud and sunshine, through depression and exaltation, through deserts and green pastures, he must discipline his mind to do its work; ignoring pain, lassitude, unrest, and sluggishness, praying in the Holy Ghost, hoping for that which is not seen, pressing toward the mark for the prize of the high calling of God in Christ Jesus. And, as he thus proceeds, he shall find increasingly, through the invigorating discipline and the broadening hopefulness, that the great compensation given to the ministry, as against its intellectual hindrances, is the *conquest of moods;* the power, partly of nature, partly of grace, to overcome the resistance of subjective feeling, to supplant lassitude with energy, to bring order out of confusion, strength out of weakness.

b. Mental Seclusion. Mental seclusion does not imply the presence of mental stagnation, the state of arrested movement. It indicates rather thought-life running in a channel of its own, away from the common thought of men. Standing in one of the fertile valleys of Switzerland, one sees the mountain torrents flashing their sunny track down from the heights and expanding into rivers that irrigate the pastures and flow near the habitations of men. But as one explores the snowy altitudes, one may find a single stream which has cut for itself a channel leading toward the deeper solitudes and disappearing at last in the gloom of the abyss. It is an emblem of mental seclusion in the life of the ministry. The man, a lover of thought, has suffered his

mental life to carve out for itself a channel of tendency leading, not like the sunny torrent, down into the midst of men and human interests, but away toward serene and spotless solitudes, consummated in unfathomable depths. Mental seclusion is the peril of clerical intellectualism. The joy of thought, gathering momentum amidst the calm white peaks of abstract theology, becomes unconsciously a luxurious end in itself, and carves out a channel from the glorious heights to the stupendous depths, forgetting that the track of that channel is away from the lives and interests and needs of men. Absorbed in the intensity and vigor of its own movement and fascinated with the grandeur of its surroundings, it considers not if the volume of its thought is being given forth to refresh thirsty lives, or if it is being swallowed up in magnificent but unapproachable solitudes. In these days when a busy and over-pressed laity is looking to its ministry for help, not with superstitious veneration, but with the frankness and confidence of friendship, mental seclusion involves a very serious moral responsibility. The criticism here lodged against it does not condemn its loftiness. The thought-life of the ministry cannot be too lofty. Its springs must rise among the hills of God. The criticism relates to its direction, — that the channel of thought-life does not lead into the midst of human interests and does not minister to human needs. The minister is no longer a recluse; the library is no longer a hermitage; the end of study is not subjective enriching, but objective helping. Therefore thought, however lofty its springs, must

flow, not toward the abysses of intellectual abstraction, but toward the pastures and the homes of human use. Mental seclusion is both a misuse of power and a loss of power. The people react from a man whose thought is not in touch with their lives. It is not high thinking against which they rebel; on the contrary, high thinking is more and more in demand; but it is against thinking which tends to abstract and unfathomable conclusions and not to practical results.

To preserve a vigorous mental life without mental seclusion, to make high thinking coincide with plain and useful thinking, a man must maintain a broad basis for intellectual action. To shut himself within his study, and there, entrenched behind ramparts of dogmatic and speculative theology against the inroads of sunlight and fresh air and the joys and sorrows and ambitions of humanity, to cut for his mind a solitary, ice-bound track from infinite height to infinite depth,—this is but to trifle with his vocation and to put his ministerial efficiency in jeopardy.

The safeguards against mental seclusion are within the reach of all men, and none who seeks the ministry in this present age should deem them beneath intellectual notice or incompatible with the highest spirituality. Three practical safeguards against mental seclusion may here be indicated.

a. Fellowship with Nature. Fellowship with Nature, even in her profoundest solitude, is a defense against mental seclusion. For nature is not a pallid abstraction. Nature is for man. There is beauty, there

is joy, there is pain, there is motion, there is wideness, there is life, there is death in nature; and as the thought-loving man goes out into her communion he becomes both ennobled and humbled. The wind that bronzes his cheek, the wave that bears him or breaks above him, the hills that carry him on their shoulders, the forests that shelter him, the breadth and vigor and freedom and abundance of the earth call him and summon him to thoughts that transcend the limits of scholasticism and widen into divine simplicity. And in the presence of those wider thoughts he grows humble and childlike. He forgets the puzzling intricacies of the schools and once more worships in floods of sunlight. He leaps from the tortuous path of theological subtlety and lies wondering before the wideness of the sea.

> Through every fibre of the brain,
> Through every nerve, through every vein,
> [He feels] the electric thrill, the touch
> Of life that seems almost too much.
>
> [He hears] the wind among the trees
> Playing celestial symphonies,
> [He sees] the branches downward bent,
> Like keys of some great instrument.
>
> And over [him] unrolls on high
> The splendid scenery of the sky,
> Where through a sapphire sea the sun
> Sails like a golden galleon.

Rising up from this fellowship with nature, his sympathies renew their youth. God has spoken to him from the hills and out of the depths; beneath the great arch

of the sky he has realized that "the love of God is broader than the measure of man's mind." The influence of that mighty love both exalts and humbles him; the pathos of nature softens his heart; he returns, less of a theorist, more of a man, to rejoice with them that do rejoice, to weep with them that weep.

b. Fellowship with affairs. Mental seclusion is the result of over-centralization. Fellowship with affairs is the recovery of equilibrium. The theological theorist in the ministry has over-centralized his thought, has focussed his life unduly upon a point, has sinned against his own mind. He has surrendered his intellectual catholicity. The loss is incalculable, for it involves the decline of influence among men. He who would retain a strong spiritual influence over the strongest minds must move in no smaller circle of mental activity than theirs whom he seeks to influence. His thought must be as broad as theirs, as many-sided, as catholic. He must live in touch with affairs, must understand the forces that are operating on men's lives and the events that are transpiring in the world. Well for him if, while yet an undergraduate, opportunities of travel and of intercourse with men of other lands, of other schools of thought brought to him some conception of the greatness of the world. Well for him if he touched the life of venerable institutions and beheld the maturity of ancient civilization beyond the seas. Well for him if he was taken up in his youth from the narrow range of local customs and hereditary tradition and flung out among brilliant and masterful intellects, to

watch their workings and behold their ideals. But if such actual contact with affairs be denied him, he may still protect himself against mental seclusion, as a reader of books and as a student of events. Let him read the books that are influencing people that he may know the intellectual status of those with whom he has to do. Let the march of events on both sides of the sea be noted and pondered. Let him read broadly, impartially, lifting his mind above the narrow range of local interests and plunging it joyously into the broad ocean of the universal thinking. Let him follow the careers of great men with attentive eyes, inspired by their victories, admonished by their failures. Thus will he put himself in sympathy with human life; and his thoughts springing forth on high levels, as among the Alpine peaks, shall flow down in a sunny torrent of influence among his fellowmen, mingling with their lives, elevating their ambitions, satisfying their thirsty desires.

c. Fellowship with people. The intellectual cynic loves to sneer at humanity, to deride its follies, to anathematize its selfishness. He loves to turn his back upon the world, and in the luxury of mental seclusion to pursue study as an end in itself. And even the minister is not exempt from this temptation. In hours of weakness he may have felt driven into mental seclusion by the hardness of men's hearts, the petty injustices of criticism, the cool indifference to spirituality. And before him may rise as a dream the joy of a self-sufficient intellectualism, a thought-life that fulfills itself in the wealth of its own acquisition, in the accuracy of its own pro-

cess. But in those hours of temptation, when the word he has spoken lies spilled and dishonored upon the ground, when the ideals he has unveiled are openly set at nought by those for whom he disclosed them, when his soul, bowed down within him, cries, "To what purpose is this waste?" and his sensibilities, wounded and wearied, sigh aloud for the calm life of mental seclusion, — even then his Master sets before him one supreme corrective. It is *fellowship with people.* The touch of human life is the surest remedy for the contempt of human life. To love people one must go out to them and live with them. If humanity has wounded you, the wound may best be healed by closer fellowship with humanity. If the pride of scholarship and the lust of literature have enthralled the mind, the surest emancipation shall be found at the bedside of suffering, the chamber of death, the hushed household of sorrow. Oh! the wonderful fellowship of human lives! They wound us, yet they cling to us; they repel us, yet they draw us to themselves; they burden us, yet we carry them; they interrupt the luxury of quiet thought, yet in their service thought-life grows stronger, and love verges toward Divine expression.

III

QUALIFICATIONS EXPERIENTIAL AND DEVOTIONAL

III

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OUR pathway, in the present lecture, leads over holy ground, and through regions noble and awful with the presence of God. We are to examine those qualifications for ministerial power which are derived from spiritual experience and devotional life. In the nature of the case it was to be expected that this branch of the subject would demand early and thorough investigation. In the first lecture the essential nature of ministerial power was thus defined: "It consists in the calling of the individual by the Holy Spirit, in the indwelling of the Holy Spirit within the called, and in the outgoings of the Spirit's power through all the gifts and resources of a consecrated manhood." Upon the basis of this definition, an enquiry into experiential and devotional qualifications must be regarded as of first importance. Moreover, such an inquiry is demanded by our theory of man's triune personality, as stated in the second lecture, as follows: "Personality in man, like personality in God, is a triune relationship: three in one, one in three. The body, the mind, the spirit of the individual are wrought into oneness to produce manhood;

nor can one be said to have explored the territory of personality until each realm, the realm of body, the realm of mind, the realm of spirit, has been examined and reported on in its relation to the whole man. For lack of this comprehensive view of personality, and a corresponding, all-round development, ministerial power has suffered deficiency even in some who acknowledged the importance of personality as a factor of power." We have attempted to speak of qualifications pertaining to the first and second parts of man's triune personality. We have set forth the necessity for physical and intellectual discipline, "that the man of God may be perfect, throughly furnished unto all good works." There remains to be considered the third and the noblest realm of personality, that part of the man which is only made to live through regeneration, and which being "born from above" becomes the organ of fellowship with God, in and through the perpetual abiding of the Holy Ghost. In this innermost chamber of personality, this Holy of Holies, there must be created, nourished, and educated certain qualifications for ministerial power. The training of the spirit is as distinct and as susceptible of investigation as the training of the mind and of the body.

1. *Tendencies adverse to spirituality in the ministry.* A great calling does not insure the greatness of its incumbent. A holy calling does not guarantee holiness. Spiritual life may decline in the presence of spiritual opportunities. The possibilities of spiritual

decline in the ministry are so marked, our present subject cannot be faithfully considered without reference to them. The imminence of spiritual decline in the most sacred of all vocations is a proposition which may at first strike the mind with astonishment and depression. Abstractly it might be supposed, and frequently it is supposed by those not in the ministry, that a life-work devoted to themes and occupations so unworldly must fortify the spirit against evil and ensure the close and constant walk with God. And if the reverse of this be pointed out, if it be shown that the ministry is peculiarly exposed to tendencies adverse to spiritual life, and that sanctity of occupation involves no certainty of personal holiness, then indeed may one be inclined to cry sadly: "Who is sufficient for these things?" Yet this involuntary depression is erroneous. The imminence of spiritual decline exalts rather than depresses our conception of the ministry, even as in our observation of a complex and delicately adjusted mechanical instrument, our conception of its beauty is heightened by regarding its liability to subtle disarrangement. The office of the ministry is constructed on so high a plane, and its power is conditioned on the operation of so many causes that there is a strong *a priori* possibility of subtle disarrangement which emphasizes rather than disparages the glory of the calling. It would not be possible, within the compass of this lecture, to enumerate all the adverse factors which may enter in to impoverish spirituality in the minister of Christ as he attempts to fulfil his calling in the present-day life of American Protestant commun-

ions. Many of these factors are peculiar to the experience of a few individuals, rather than prevalent conditions of disability. Very many of them are connected with confused and illogical practices in the realms of bodily and mental discipline. Crude and careless modes of physical life, indolent or ignoble habits of mental self-indulgence, explain some spiritual decline in the ministry: the consecration of personality is deficient. Again, the pressure of life, its infinity of detail, its material drag and worry, accounts in some cases for impoverished spirituality. Weariness, discouragement, the suffocation of courage under the dead weight of unresponsive Christendom, tortures and tempts some into the almost total neglect of spiritual culture. And yet again, the perversion of the pastoral office through the growth of sentimental relationships containing more of the flesh than of the spirit furnishes a clue to missing spirituality in some, perchance, upon whose names no breath of reproach has ever rested. It is impossible, (perhaps it would be improper) to amplify these suggestions. They relate to individuals rather than to classes: they are sporadic rather than endemic. We may perhaps sufficiently accomplish our purpose through these brief allusions to them ere we pass to speak of those *general* tendencies which may without injustice be described as encompassing the American Protestant ministry and frequently operating adversely to spirituality.

a. The tendency to loss of sensitiveness toward truth through constant association with it. This tendency is purely abnormal. It does not inhere in the

nature of the case. Association with truth involves no intrinsic probability of diminished sensitiveness. The hardening of the heart through familiarity with the great Theses of Christianity is no more a normal process than the development of disease under the regular reception of food. The spirit of man was made and regenerated for communion with God and fellowship with truth; and he whose happy vocation calls him continuously into association with the Divine Theses of Christianity ought to be of all men most sensitive to the spiritual appeal of truth. That this is normal further appears from the popular idea, to which reference has already been made, that the minister, because his life-work brings him into perpetual contact with spiritual themes, must be of all men most spiritually-minded. This is a natural conclusion, but our observation can hardly confirm the hope that this popular idea is in all cases supported by the evidence. On the contrary, there is evidence furnished from the history of the ministry in all times and under all ecclesiastical conditions to show that the professional acquaintance with revealed truth and the professional preaching of that truth do not involve, essentially, corresponding spirituality in the minister. Were we to extend the field of our present observations into past ages, it would be easy to substantiate our assertion with copious evidence gathered from the annals of the Roman priesthood, the Anglican and Scottish ministries. Periods could be named through which the irreligion and unspirituality of religious teachers have been great. If we confine our observation to our

own time and country, the phenomenon of marked unspirituality in those whose vocation summoned them into constant contact with Bible truth could be demonstrated with ample evidence. This is not intended to include the charge of impropriety of life, for certainly the annals of American Protestanism reveal a lofty average of purity. But one would not need to pursue the inquiry save amongst those whose ministerial character was ethically blameless to discover the presence of that tendency which we are now examining, namely, loss of sensitiveness toward truth through constant association with it.

The *rationale* of this tendency is easily traced. It is the product of several causes, operating simultaneously. *Stress of occupation* is a contributing cause. The preacher is under a contract for literary production more exacting than that attached to any other profession. His sermons and addresses must flow from him with all but literal continuity. The stated occasions of public speech are set through his life with appalling frequency. The intellectual demand made upon him by the community in this age of individualism in thought and universalism in education is most rigorous. He must perpetually lead a body of men and women whose intellectual processes are mainly equal with his own. The material with which he meets these demands and prepares these public addresses is intrinsically sacred, but such, many times, is the stress of his occupation, the utilitarian value of that material (as a means of supply under the rigorous exactions of profes-

sional life) becomes more and more obvious, and his producing powers, in the discharge of the literary function of preaching, become developed to the detriment of those contemplative powers which, under less difficult conditions, would contribute to the efficacy of devotional life. Again, *the objectivity of preaching* is a cause contributing to lack of subjective sensitiveness to truth. He is called not to be ministered unto but to minister, and in a true sense to give his life a ransom for others. His perpetual end is objective; to impress other minds, to win other hearts, to meet the needs of other lives. The prevailing mental attitude which he is compelled to assume contemplates truth in relation to others, rather than truth in relation to himself. Unless there be some strong corrective of this prevailing mental attitude he involves himself in the risk of that peculiar type of unreality which consists in the intellectual presentation of spiritual truth. He is speaking of a theoretical and ideal Christianity, rather than of one evolved through the travail of his own soul; and as a professional advocate of the Gospel his spirit starves in the midst of abundance. Again, *the neglect of devotion* is a contributing cause. This is the prime factor in that state of unresponsiveness to truth which sometimes appears in the life of one consecrated to the study and promotion of truth. But for some such secret clue the paradox would be inexplicable: that one may live amidst the perpetual society of noble themes, yet feel no thrill responsive to their nobleness. But following this clue, the paradox dissolves. For it is found that the spirit

may, by neglect, be sterilized, becoming incapable of producing response to that which may yet be intellectually discerned and oratorically proclaimed. The Divine Theses of Christianity, which to the worshiper are instinct with grandeur, sanctity, and tenderness, like an apparition of Christ Himself, are, to him who by the neglect of devotion has ceased to worship, purely intellectual concepts, formulated by the reason, and proclaimed with an energy which is rather a trick of oratory than an unction from the Holy One.

b. The tendency to discrepancy between the professional ideal and the habitual grade of conduct. Nothing is more marked in the tone of modern preaching than its ethical idealism. As with the revival of evangelicalism the relation of Christ to humanity has been more clearly apprehended and the Incarnation more broadly viewed as the basis of a true doctrine of social duty, the tone of preaching has advanced in nobleness. The dignity of common life, the sanctity of natural relationships, the claim of Jesus Christ upon all forms of human power, the importance of right conduct, the victory of love in home-life, — these and kindred themes have entered rightfully and largely into preaching. A few great names have consecrated the movement. Men of genius and charity like Frederick Robertson, Henry Ward Beecher, and Phillips Brooks have transformed preaching, substituting for speculative and dogmatic analysis a royal and knightly idealism, the transfiguration of conduct in the imitation of Christ. On every side men have taken up and sounded afresh this heroic note, until

the prevailing sentiment of modern preaching is the idealism of daily life. The object of the present reference to this fact is to point out the deplorable effect upon ministerial spirituality where the loftiness of pulpit idealism is unsupported in the habitual grade of ministerial conduct at home and in society. The discrepancy between the heroic tone of preaching and the meaner tone of daily living reveals itself in the curse of professionalism, a condition of unreality and affectation, resorted to for public occasions and in the exercise of pastoral functions, which offends against the instinct of true spirituality as quickly as bad breeding against true culture. Professionalism, the assumption of an official caste, is under all circumstances a menace to spirituality, but supremely so when the discrepancy lies between speech and conduct, between the heroic sentiments of the man in his pulpit and the commonplace selfishness of the man in his home; between the well-turned sentences of the sermon on the Christlike attitude toward humanity, and the meanness, the uncharitableness, the bitterness of the speech and action of every-day life. No title, no robe, no office, no studiousness, no eloquence can protect a man from the ravages wrought in his own spirit through this discrepancy between the grade of preaching and that of conduct. His ministry becomes a profession and ceases to be a life; his preaching becomes a ceremony; the enriching of his vocabulary keeps pace with the impoverishing of his inner selfhood; and the Gospel ceases to come with power from one whose life is not lived beneath its influence.

c. The tendency toward unspiritual ecclesiasticism. The ecclesiastical conditions of American Protestantism at the present time are on the whole unfavorable for the growth of spirituality in the ministry. When viewed with an unprejudiced mind, they present a curious contrast to the spirit and ideal of Christ. It is true of many men now in the ministry that the ecclesiastical problem militates against spirituality of thought, and that its irritating and demoralizing effect can only be escaped by a return to primitive individualism. In two particulars this state of things may be illustrated: first, the dominance of sectarianism over Catholic Unity; second, the dominance of conservatism over Catholic Charity. In the survival of these two divisive principles we find the root of bitterness which has poisoned the spiritual life of many. Sectarianism, entrenched behind history and usage; conservatism, claiming the right to determine the bounds of scholarship, have produced conditions antagonistic to the ideals of Catholic Unity and of Catholic Charity, hostile to the fervor and sincerity of the devotional life. Life within the Church has become a perpetual conflict between irreconcilable opinions, and in certain of the sects internal divisions and alienations exist, the depth and extensiveness of which can only be comprehended by those who have the misfortune to live within their influence. It is impossible but that these anomalous conditions must react adversely upon the spiritual life of individuals, and so conscious are many men of the malign force of this reaction, they cultivate individualism of thought and work

as a refuge from ecclesiasticism; they practically desert the Church that they may follow Christ; they emancipate themselves from the region of intolerable discord and disunion by voluntary seclusion in the simpler and happier circle of their own parishes, their own homes, their own closets; they ignore sectarian distinctions and vain disputation, and turning their eyes away from the dismembered and unfraternal present, they follow the far-off vision of Catholic Unity and Catholic Charity.

II. *Experience and devotion as correctives of adverse tendency.* It has been already pointed out that the existence of tendencies adverse to spirituality in the ministry is not to be regarded with surprise, but rather is to be expected in connection with the most delicate and the most exalted of all vocations. Intricate chemical instruments of the highest grade of workmanship are disturbed by subtle causes which would fail to affect objects of coarser construction. The higher the grade of an organism, the more acute is its sensitiveness to outside influences. Power in the ministry involves the spiritual nature, which, representing the highest class of human activities, is sensitive to the most subtle influences. But it is to be observed as an offset to this extreme sensitiveness to adverse influences, that there are normal conditions which operate as correctives of adverse tendency, and out of which comes that most important class of advantages known to us in our present discussion as experiential and devotional qualifications for ministerial power.

The terms Experience and Devotion are in the following discussion used subjectively, that is to say, within the bounds of that highest and most secret realm of personality — the realm of spirit. Experience signifies subjective knowledge of spiritual facts. Devotion signifies subjective fellowship with God. Each of these demands separate consideration.

a. Experience, or the subjective knowledge of spiritual facts, is the condition minutely and powerfully described in I Cor. ii: "The things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us by God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual. Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged."

Experience or subjective knowledge is to be discriminated from objective knowledge. The knowledge of those facts which the gospel embodies in its message is open to every student, and his intellectual and philosophical acquaintance with them is limited only by industry and ability. Religion in its history and phenomena is a branch of study accessible to all minds, and for some dispositions its charm is over-mastering, when associated with the dignity of ministerial station and the beauty of liturgical use. But in our present inves-

tigation a sharp line is to be drawn between that objective knowledge of spiritual facts which is an acquisition of the intellect, and that subjective knowledge of spiritual facts, that experiential knowledge belonging to those who with St. Paul can say: "We received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us by God." The acquisition of objective knowledge in connection with spiritual facts involves only the intellectual faculties, is in essence, "the knowing of Christ after the flesh"; the creation of subjective knowledge in connection with spiritual facts involves the teaching and illuminating offices of the Holy Ghost in the innermost realm of personality, the realm of spirit. This is experience, — experience of the living Christ, experience of the Comforter in His manifold operations, experience of the Word as a vehicle of revelation and grace, experience of the soul's travail in the mystery of temptation, in the renunciation of sin, in the chastened knowledge of the peace of God; experience of any and every spiritual fact.

It is too obvious to justify any extended demonstration that experience is not only a corrective but the highest and most efficient of all correctives of those individual disabilities which occasionally overtake men in the ministry. The pressure and drag of life's material detail, the suffocation of courage under the dead weight of unresponsive Christendom, the growth of entangling relationships in which sentimentalism dominates spirituality, — these difficulties are not to be surmounted save

through the growth of experiential piety, through the subjective vision of the Christ which recovers calmness and breadth of view amidst life's petty details, which lifts one in daily victory above deadly depression, which purges the inward life and cleanses the outward demeanor of folly and vanity. But it is also to be pointed out that subjective experience of spiritual facts is the supreme corrective of those more general adverse tendencies of which we have already given a detailed account, and which we have described as prevalent in the ministry. Pastoral work, in some of its branches, does powerfully aid in correcting loss of sensitiveness to truth, but only when joined with that supreme and ultimate corrective: subjective knowledge of spiritual fact, which is experience. Nothing can effectually counteract loss of spiritual sensitiveness but inward illumination by the Holy Ghost. Without that inward illumination, that hidden and esoteric experience of the Lord Jesus Christ, nothing can keep the ministry from professionalism and cold objectivity toward truth; but with that mystic grace of the Comforter, constant association with truth and perpetual presentation of truth are attended with increasing sensitiveness to its greatness and reality, and the man's preaching issues not alone from the lips and from the mind but from the innermost recesses of the spirit, warm with love and effulgent with light.

In the eighteenth century in England, when the tone of preaching was altogether less exalted than it is to-day, the discrepancy between pulpit expression and the common average of ministerial life might to some extent es-

cape observation. But at the present, in view of the heroic method which prevails in sermon-writing, resulting from a more literal application to common life of the ideals and motives embodied in the Incarnation, it is perceived on every hand that the gradual exaltation of preaching creates a demand for the proportionate exaltation of habitual conduct on the part of the ministry. And whereso-ever the man, following the trend of the time, has exalted his preaching without exalting his life, the ignoble and un-Christlike grade of average conduct has created an affectation and a professionalism in the discharge of clerical functions which is destructive of spirituality. The man is divided against himself and he cannot stand. Obviously, the one corrective of this evil is subjective knowledge of spiritual facts. If he who has preached to others is not himself to be a castaway, there must exist within himself a life of spiritual experience hid with Christ in God, most real in its innermost depth, and issuing forth from that depth of reality to tone with the love and grace of God every simplest and most commonplace detail of unofficial conduct.

The divisions, controversies, and alienations which attend the present age of transition through which the Church of Jesus Christ is slowly but surely realizing and approximating catholicity and Christian liberty, tend to produce disastrous results for the time being in the spiritual state of the ministry. The enormous amount of time consumed in those prolonged controversies, the exaggeration of non-essentials of faith and practice, the deep-seated restlessness generated by theo-

logical warfare, to say nothing of the bitterness with which many hearts become charged, affect seriously the inner life of the ministry, drawing it away from the gentleness and simplicity that are in Christ. He only can resist this adverse tendency of churchmanship whose subjective experience of truth is profound and luminous; who is more fascinated with Christ than with controversy; whose ambition is rather to sit in meekness at the Saviour's feet, than to sit in power within the sanhedrim of ecclesiastics; and whose ideal of churchmanship is spiritual catholicity and personal consecration for the Master's use.

b. Devotion, or subjective fellowship with God. Many persons who observe the ministry from a lay point of view suppose it to be essentially the most prayerful of all occupations. This supposition is reasonable, and, in the lay mind, is strengthened by the fact that prayer is one of the main objective functions of the ministry. The ceremonial office of prayer, as it enters into the pulpit and pastoral life of the clergyman, associates his personality, in the popular imagination, with a life of subjective fellowship with God. It is assumed, unless the contrary fact is known, that he whose voice is so often heard in public, leading the congregation in confession, thanksgiving, and petition must maintain at all times a secret walk with God. And every minister who has the confidence of his people in spiritual things will encounter frequent evidence of this prevailing belief concerning the sacredness and continuity of his own private intercourse at the Throne of

Grace. Many times must those, who have encountered these moving evidences of the faith of others in themselves, have been startled by the disparity between the life of devotion as popularly attributed to them and the life of devotion as actually existing within them. For it has often been part of the mournful self-discovery made by him who enters the ministry that tendencies exist in the ministerial office militating against secret devotion and promoting its discontinuance. Although the business of his life is to interpret and to urge upon human attention the claims of God, such is the perversity of some of the conditions surrounding him, the doing of his life-work may lead him, unless special watchfulness exist, into a prayerless professionalism. He finds this tendency augmented by the special conditions of temptation or disability which surround him, and by those general conditions to which we have already given attention in connection with the subject of experience. He finds constant association with truth leading toward loss of sensitiveness, and in this connection reference should be made to the objectivity of public prayer. Public prayer is frequently one of the most severe tests of spirituality. The duty of leading the devotions of others, in itself a splendid and noble function, may become an involuntary hindrance and antidote to secret prayer; and the high plane of expression required by the existing conditions of public ministry may, unless the nature of secret prayer be well understood, restrict to a dangerous and disastrous extent private intercourse with God. That the externalism of

public prayer does, under certain circumstances, quench the ardor of secret devotion is a fact which must in turn react to produce unreality and professionalism in the public function; and this is referred to in passing to illustrate the delicacy and subtlety of the influences which promote ministerial power or weakness. To this repressive influence sometimes thrown upon secret prayer by the externality and publicity of ministerial functions, is to be added the tremendous pressure imposed upon the Protestant ministry by the conditions of modern life. In the mediæval monastery, whose venerable walls excluded the din of the world and sheltered a brotherhood exempt from domestic, social, and pastoral care, he who was of prayerful spirit had time to pray. But in the rush of the modern age, in the vortex of American town and city life, in the vast activity of an organized parish, beneath the fire of criticism levelled upon the pulpit by a congregation throbbing with individualistic thought, under the strain of household worries and the legitimate claims of social duty, secret prayer may, even for some men who are theoretically of prayerful spirit, diminish almost to a lost art.

And again: He finds the tendency to prayerless professionalism augmented by the incessant discrepancy between the ordinary grade of his own conduct and the idealistic position which he is compelled to assume in the pulpit and in the official relations of his pastorate. Unless he have within himself the correctives of experience and devotion, this sense of discrepancy may deprive him in time even of the *desire* for secret prayer;

for between his real life as a man and his professional life as a minister is a wearisome, persistent discord, which tells at length upon the nerve of devotion. The golden sentiments uttered in the pulpit are put to shame by the meaner substance spoken and lived in the home and in the social round; and freedom of public eloquence is checked by confusing reminiscences of scenes and words unbecoming the holy office. The effect of this is to externalize what remains of religion and to leave its inner shrine deserted.

Such, in brief, are some of the strange and disappointing self-discoveries possible to him who enters the ministry believing in advance, from the lay point of view, that it is a calling so sacred, so intrinsically divine, its incumbent must of necessity be borne along through an atmosphere of involuntary devotion.

After pointing out tendencies adverse to the devotional life, it may appear like reasoning in a circle to say that a corrective of these tendencies is devotion, yet such is the case. It is by prayer the ministry is fortified against those tendencies which would, if uncorrected, lead to the practical extinction of prayer. But the force of this statement turns upon an adequate conception of prayer as an expression of devotional life. In the personal life of the minister, private prayer may be but an objective function, perpetuated from a sense of propriety more than from a sense of spiritual necessity; it may be an item in the routine of conduct; a habit, defined and formulated by repetition, unrelated to the subjective life whose essence is for ever changing its con-

ditions with the changes of time and environment. It might be supposed that private prayer could not possibly be reduced to an objective function in one whose calling involved incessant consideration of the mysteries of godliness; that he whose life-work is to guide others in the path of spiritual experience must himself be walking therein. Yet, this reasonable theory of ministerial experience is not always substantiated by facts. It is possible for him whose name and voice are continually associated with the office of public prayer, and whose private routine of conduct includes with scrupulous propriety the item of prayer, to know little of that most profound and vital devotion whose essence is not in the objective function, not in the oblation of words, but in subjective fellowship with God. Where private prayer is limited to the objective function, it is found inoperative for the correction of adverse tendency. Realizing, it may be with nameless depression, in occasional hours of sensitiveness that his life is conforming to these adverse tendencies; aware, with involuntary and ominous sadness, that his spiritual vitality is diminishing, even as the invalid gloomily notes the ebb of physical forces, he seems powerless to resist the unhappy process of decline. He knows that the truths he is preaching to others mean less and less to himself, and that between the idealism which he forces himself to utter from the pulpit, and the shabby materialism of his common life, the dissonance is greater and greater. Yet he cannot arrest these malign tendencies. He finds so little result from the function of private prayer that, by imperceptible de-

grees, even the function falls into abeyance till he whose calling is to pray for others prays not for himself. In this discontinuance of the function he is intuitively logical, for the function is inoperative. But he who is led by the Spirit of God to know not the outward and unsatisfying form alone, but the inward and mystical substance of devotion, discovers with wonder and thankfulness the existence within himself of an inexhaustible supply of power, of vital freshness, wherewith to offset tendencies acting from without to impoverish prayer and to sterilize life. In the subjective fellowship with God he finds that which brings within the range of his own personal experience those mystical words of the Saviour, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up unto eternal life." This subjective fellowship may be described as a condition of esoteric knowledge generated and nourished through the abiding of the Holy Comforter. "Knowledge of God," says Bishop Westcott, "is a knowledge of experience and not of tradition. Our desire, our strength, is not to know about God, but to know *God*." And again he says: "Our personal relation to God, His Presence with us and in us, is more than any endowment, or rather it includes all endowments in their potency, and is necessary for all, that they may be beneficent." When this esoteric knowledge is considered as extending over the broad territory of revealed truth, and as grasping with the full vigor of an awakened spiritual sense the meaning and relation of

the several elements of truth, we speak of it by the title "experience," and in this aspect we have already considered it in the foregoing part of this section of the present lecture. But when this esoteric knowledge is considered as concentrating itself specifically and emotionally upon God, in His Triune Self-revelation, Father, Son, and Holy Spirit, we speak of it as "devotion," subjective fellowship. From this subjective point of view prayer ceases to be chiefly a ceremony connected with times and places and becomes chiefly a life, potentially including all times, all places, all occupations, all interests; the human spirit is *en rapport* with God; devotion becomes companionship, daily life a walk with God. It is impossible for such as have never tested these subjective phenomena of prayer to conceive their power to offset the adverse tendencies peculiar to the ministry. Such companionship with God is mediated through Christ; in seeing Him, one sees the Father, and toward the Person of Christ there develops a tender and knightly love which invests truth with perennial freshness and quickens into sensitive life every objective function of ministry. Instead of discovering with chagrin that perpetual study of the one theme wears it down to a commonplace, instead of noting the involuntary growth of unreality and formalism in the deliverance of truth, one finds as the years pass amidst the deepening joys of this dear companionship with God, that the glory and wonder of truth are making the public offices of ministry ideally great. So also does this larger view of prayer supply the one sufficient im-

pulse to lift the common grade of living nearer to the level of pulpit idealism, to bring the life of the man into harmony with his own teachings. This unification is wrought from within, this beautifying of common conduct, until it takes on a dignity not unworthy of the man's office, — the outward result of subjective knowledge. As the man thinketh in his heart so is he, richer, more sacred, more loving in the outward life, as with the passing years that esoteric companionship with God sets its mark more definitely on speech and conduct.

III. *Experience and devotion as qualifications for power.* We now enter upon a line of thought rich with suggestion for every man who, entering the Protestant ministry with intelligent views of contemporary social and ecclesiastical conditions, zealously desires power as an Ambassador of Jesus Christ. He confronts immediately the fact that Personality, to a great extent, conditions ministerial power. For a time he may seek to persuade himself that the determining factors of ministerial power lie outside of personality, and he may set his hope and confidence upon those external factors. He who thus attempts to locate the leading causes of power outside of personality will depend upon

a. Ecclesiastical authority.
b. Institutionalism.
c. Fortunate location.

In centering his main hope of power on one or all of these conditions exterior to personality he is preparing for himself disappointment and failure, as may appear

by briefly adverting to these three supposed clues to success.

a. Ecclesiastical authority, as a condition of power, is becoming, in American Protestant circles, more and more intangible, wherever it is exalted above personality as an organ of power. Claims of this sort are easily made and are readily invested with the insignia of traditional dignity, and, in the interests of reverence and the historical continuity of religious institutions, are commonly respected when behind them is a personality whose intrinsic worth is obvious; but the claim of ecclesiastical authority urged *per se*, as the basis of ministerial power irrespective of ministerial personality, is for the most part silently ignored. The claimant may not be openly antagonized, but the emptiness of the claim is demonstrated by the decline of influence and the barrenness of ministry.

b. Institutionalism. This is the age of organized parishes and institutionalized discipleship. Against institutionalism we have no charge to bring; but he who identifies ministerial power with parochial organization, who gauges the range of his influence by the business of his life, is on the verge of self-delusion. In the Christian experience of laymen the multiform activities of institutional work are frequently considered synonymous with spiritual development, and, in the words of a great modern teacher, "We assume that all must be well with us because we are vigorously employed." The same assumption may be made, at a greater risk, by the minister of Christ. He may assume that he has satis-

fied the conditions of ministerial power because, in an age when Christian work is so popular it sometimes degenerates into a fad, he has the leadership of a busy church. He may assume that because the machine is in vigorous operation he can retain power while indifferent to the discipline of personality. The disclosure of his error is but a question of time.

c. Fortunate location. The steady decline in the average duration of pastorates suggests the possibility that men are tempted to trust in the advantages of new location rather than in the discipline of personality. He who permits himself to indulge this dream is trifling with the question of ministerial power. In every location disadvantages exist, but the snare of the devil is too often woven out of those disadvantages. A man dwells upon them until he persuades himself that the cause of non-success in his ministry inheres in these local disadvantages rather than in his own defective personality, and he permits his already deficient personality still further to deteriorate whilst centering every hope of future power in change of location, forgetting that "no change of position can transform the soul"; that the man must be changed rather than his environment, the pastor rather than the pastorate.

If a census of lay opinion were possible upon this subject, it would be found to affirm that already expressed, namely, that personality chiefly conditions ministerial power. The chief seat of power is not the tradition of ecclesiastical authority, not the often illusive show of institutional activity, not the accident of favor-

able location, but the *man* himself, in the symmetry of his personal development, as one called by the Holy Ghost and carefully developed through the power of the Spirit consecrating the whole being unto the glory of Jesus Christ.

Furthermore, when one proceeds to investigate the proportion of power supplied to personality from each of the three constituent realms of manhood, the bodily life, the mental life, the spiritual life, one finds the main channel of personal power in the ministry to lie through the spiritual life. The attempt has been made, in the treatment of our main theme, to recognize with fairness the value of physical qualifications and the value of mental qualifications, — to treat the whole subject of personality in a broad and impartial manner; but the same spirit of fairness conducts us to the conclusion that spiritual development is the preponderating cause of personal power in the ministry. The strength and influence of physical adaptation are candidly recognized; the enormous value of mental discipline and mental enrichment is strenuously urged; but neither the one nor the other, nor both in combination without the third, can ensure that subtle and yet abiding gift of power through which the Divine origin of the ministerial vocation reveals itself in connection with personality. The supreme evidence of personal power is the presence of experiential and devotional qualifications: the subjective knowledge of truth, the subjective fellowship with God. And the interesting duty now remains to point out certain characteristics

of that peculiar form of personal power in ministry which proceeds from experience and devotion. The esoteric life of experience and prayer is in the realm of actual individuality; it is largely beyond the reach of ceremonies and conventionalities; it is unofficial, filled with unseen vicissitudes, having its own heights of vision, its own valleys of humiliation. He who experiences that esoteric life is a realist, not a theorist, in matters of personal religion. *The realism of the esoteric life is the secret of its power.*

The elements of this power yield themselves readily to analysis, and disclose the secret of the highest type of influence wielded through personality by the minister.

1. *Accuracy.* The life of experience and prayer is an education. Perhaps this is the lowest standard by which to estimate its value, but no one who regards fidelity to fact as one of the criteria of power in the man of science will depreciate the same fidelity in the teacher of religious truth. It must ever be borne in mind that the minister is not primarily a lecturer on the history and contents of dogma, but primarily an interpreter of truth in its relation to life, and of life in its relation to truth. One might venture the assertion that the supreme mission of the preacher is the interpretation of truth in its relation to life, and the supreme mission of the pastor is the interpretation of life in its relation to truth. The power of his work as a teacher, both in the pulpit and in the pastorate, is measured by the fidelity to fact of his assertions concerning the relations of objective truth to subjective life. And before any other and higher ele-

ments of power can be expected, there must exist accuracy of statement. The only possible guaranty of accuracy in the delineation of spiritual things is experience. If it were a matter of historical narration or of philosophical deduction, all the conditions of scientific accuracy could be supplied from the realm of the intellect and by an objective mode. The zeal of the student combined with the astuteness of the logician could furnish every requisite for power. But it is at once the peculiar honor and the peculiar peril of the ministry that they who enter it do so as interpreters of truth in its relation to subjective life and of subjective life to truth. Knowledge of subjective experience is therefore the first condition of accuracy. But this knowledge is not gained from books, save to a very limited extent; nor is it chiefly gained from the observation of others' lives, for to those who are not themselves spiritually illumined, the observation of spiritual processes in others is largely unintelligent. They know not what they see. The educational value of experience and prayer, in the esoteric sense, is beyond estimation as a basis of accuracy in the ministerial function of teaching. And one of the first elements of personal power in the ministry to receive public recognition is the accuracy born not of scholarship, but of subjective experience in spiritual things. And, conversely, one of the first signs of weakness discoverable in the ministry is the lack of subjective knowledge. His preaching is objective and out of touch with the facts of the inner life. He presents truth as one whose acquaintance with it is speculative rather than practical.

His interpretation of life is vague, professional, and misleading. Even they who have never inquired into the causes which produce personal power in the ministry, and to whom the present analysis of the subject might present some novel ideas, are intuitively conscious that that power is unequally distributed and often exists in striking contrast to the measure of intellectual gifts. This appears in the pulpit and in the pastorate alike. In the pulpit the lack of power is felt in the inaccurate interpretation of spiritual truth as related to subjective life. In the pastorate the lack appears in the inaccurate interpretation of life as related to truth. It is commonly said that if a man will but preach the Gospel he shall never be without an audience. The explanation of this popular saying involves the very principle now under discussion. The preaching of the Gospel and the pastoral ministry to souls are impossible without the esoteric life. The things of the Spirit are spiritually judged, and the ability to discern the spiritual relations of truth to life and of life to truth develops subjectively through experience and prayer. Any man may preach and teach in the name of Christ by the conventional process of quoting Scripture and rehearsing opinions gathered from books, but only he can exercise that mystical power over human souls which is the Divine seal of ministry, whose interior life is discovering and appropriating truth in the secret place of the Most High and under the shadow of the Almighty. To such an one comes a measure of that power which made the ministry of Christ so transcendent in its effect on human lives.

"Come, see a man which told me all that ever I did," said the woman of Samaria, and, in her crude way, she testified to the accuracy of Jesus as an Interpreter of life; she felt herself in the presence of One Who knew whereof He spake; she felt herself in the grasp of His esoteric power, and her own heart acknowledged the truth which came to her like living water from the deep well of His self-consciousness. It was by that profound and solemn life of experience and prayer the Saviour was educated to deal with human problems, to interpret truth to human lives, to interpret human lives to themselves in the light of truth. The splendid apothegm in the Greek of the Epistle to the Hebrews condenses into a formula the wide law under which each one who follows in His steps as a teacher of men acquires power to describe, analyze, and educate the spiritual experiences of humanity. Ἔμαθεν ἀφ' ὧν ἔπαθεν — "He learned by what He suffered." Accuracy in spiritual teaching is begotten of the pangs and aspirations and God-fellowships of the esoteric life.

2. *Sympathy.* Unquestionably this is an element of personal power in the ministry springing from spiritual experience and devotion. The term sympathy is here employed in the original sense of the word: "Feeling corresponding to that which another feels."

One of the most impressive phases of the field spread before him who enters intelligently the holy ministry is the vast variety and intricacy of modes in which the spiritual problem lies in human minds. The subjective history of each life differs from that of all others; it is

impossible, save in a crude and general manner, to classify people in respect of their spiritual experiences. Each life stands apart and alone, occupied with its own problem, and beneath the outward reserve and propriety established by social usage is transpiring a wondrous drama of subjectivity, beheld in its completeness by Him only "to Whom all hearts are open, all desires known, and from Whom no secrets are hid." It is quite possible for one to discharge the objective functions of the ministry, to preach and visit and administer sacraments and ordinances, without coming in touch with this tremendous under-life of people. But this is possible only at the sacrifice of personal power. A man may, if he choose, isolate himself from his environment by professionalism; may discharge his duty as an official in the pulpit and in the pastorate without discovering the depths of human experience which lie on either side of the path of formalism he elects to tread. Yet, he who thus conceives of ministry must learn, in due season, that he is preserving its form but parting with its power. The disposition to be content with a ministry of professionalism, of objective form and function, chiefly springs from the absence or the decline of esoteric life in the minister. The inward experience of truth and the subjective fellowship with God are lacking; and that which is lacking in himself he fails to comprehend in others. The routine of clerical life he conceives to be an adequate fulfillment of ministerial duty. At length he discovers, often without being able to explain the situation, that he has no power over men, and that between the

cold and barren objectivity of his preaching and the vital experiences of his people there is a great gulf fixed.

But he who enters the ministry intelligently, that is to say, with his own subjective life quick and sensitive through experience and devotion, comes in touch with the under-life which throbs beneath the reserve imposed by social usage, and perceives with awe how vast in its variousness and in its intricacy is that ever-recurring spiritual problem in human hearts. And as he proceeds into practical ministry, even he is called to be an interpreter of the spiritual problem to individual hearts. On the one hand, to interpret truth in its relation to life; on the other hand, to interpret lives to themselves in the holy light of truth. And soon, as he finds life after life seeking him out, each spreading before him its own phase of the spiritual problem, unlocking the innermost recesses of thought and experience, inviting him to know at once the best and the worst; as he discovers that God has given him a power to be of use to others, by interpreting the subjective bearings of truth on life, and by assisting men and women to interpret their own lives in the light of truth, he knows himself to be spiritually in touch with people; he is conscious of a sympathy with people, of a power to follow the intricacies of spiritual problems, and to analyze the innermost experiences of others. And the basis of this sympathy he finds within himself, in his own esoteric life. There in the secret sanctuary of experience and devotion he has aspired, he has worshipped, he has suffered, he has prayed. The relations of truth in his own life he has investigated and the mys-

teries of self-consciousness he has analyzed in hidden fellowship with Jesus Christ. By the depth of these experiences, by the mystery of his own temptations, struggles, humiliations before the truth, by the majesty of his own visions and communions in the fellowship of Jesus, by the height and breadth, by the length and depth of the esoteric life, he is able to feel, to see, to touch the joys and woes of all spiritual experience. And in this sympathy, born of experience and prayer, lies the gift of power. The impulse given by the minister to other lives has its starting-point in the depths of his own. The *wealth* of his life is gauged by its experiences. He who has seen little has little to tell. He who has received little has little to give. If the religious life has meant to one chiefly objectivity, one's very speech and manner will reveal such to be the case. The powerful, winning, and sustaining natures in the ministry are those whose subjectivity is profound, and who have thought out the problems of life for themselves, who have suffered, have rejoiced, have grown great in purpose and childlike in spirit, through fellowship with the elements of truth. The sympathy that flows from such natures brings around them those who are hungering and thirsting for spiritual sympathy; and if, at times, they are tempted to shrink from the demand that taxes the very fountains of vitality, they remember that life cannot be impoverished by such giving, that the joy of personal influence is the Divine compensation for the inevitable strain of sympathy; for unto whom much is given, of him shall much be required.

3. *Authority.* This also is an element of ministerial power springing from experience and devotion. The spiritual connection of thought in which we now use the term "authority" will preserve it from confusion with the ecclesiastical use of the same word. Concerning ecclesiastical authority it has already been pointed out that in average American Protestant circles it is becoming more and more intangible. The authority which is an element, not of churchly tradition but of personal power springing from the esoteric life hid with Christ in God, was ideally exhibited in the Person of Jesus. Its presence in Him was recognized by all classes of people, and upon many different occasions. It might be described as a convincing certitude of utterance which proceeded from original knowledge and not from tradition. In this it stood out in contrast with the teaching of the scribes, who were the ideal traditionalists. Those who heard Jesus speak were moved to wonder by the exhibition of this unprecedented type of teaching: "He taught them as One having authority, and not as the scribes." An indescribable dignity and certitude of utterance clothed His words as they issued from the depths of rich experience. He proclaimed the results of original knowledge gained in esoteric communion. But this authority which clothed the person and speech of Christ was not arbitrary nor autocratic. It was, on the contrary, the ideal of meekness and humility: "Learn of Me," He could truly say, "for I am meek and lowly in heart." He continually announced that the authority with which He spoke was born of

secret fellowship with His Father: "The Son can do nothing of Himself but what He seeth the Father do," was one of His many self-imposed limitations of an authority which might otherwise have seemed autocratic. This authority ideally exhibited in the Person of Christ becomes in proportion an element of personal power in the ministry evolved through the secret life of experience and devotion. It has no connection with ecclesiastical claims, although we have no desire to deny its possible co-existence with those claims; it is not of this world, a matter of churchly tradition and historic continuity. Its origin is spiritual, esoteric, invisible. It is the product of original fellowship with truth and God in secret experience and prayer. It is the witness of the Spirit. And as in the Person of Christ, so in the personal power of the ministry, the characteristic notes of this authority are its certitude and its humility. It is born of communion and not of tradition, and its utterances are often clothed with an assurance before which cavilling is silent. Out of the depths comes the cry, not of distress and doubt — the cry of triumphant faith and dauntless hope. Of such a type in its certitude of utterance was the Apostolic authority, — of St. Paul, when he said, "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him"; of St. John, when he opened his First Epistle with that declaration of cumulative authority, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of

the Word of life." He who is able to testify from experience possesses an authority beyond that of the most venerable tradition in its power to convince and to sustain. And that which has given an almost Divine authority to some of the most loving and gentle and simple of men has been this involuntary certitude of utterance. The world marvelled and worshipped as it heard them, and took knowledge of them that they had been with Jesus. But this authority in the Person of Christ and in the personal power of the ministry is free from autocratic assumption. It is meek and lowly in heart; it cannot but speak the things which it has seen and heard, but it speaks not of itself. Its certitude is the certitude of knowledge, not of tradition, but that knowledge was gained in a communion where pride and vainglory are impossible, where angels veil their faces, and man falls to the earth before the vision of the Risen One.

The history of religious thought proves that the human mind craves an authoritative ministry; that it hungers for an ultimatum in matters of faith; that it yearns to prostrate itself before a leader. When we compare this phenomenon with the well-known spread of individualism in religious thought, we have one of the greatest of all paradoxes. This is not the time to investigate it fully. We have already spoken at length upon individualism, and now we assert with equal confidence that the human mind craves an authoritative ministry. The evidence of this is partly supplied by the history of ecclesiastical power. It has been the response to an in-

voluntary demand for guidance in matters of faith. But now, under the influence of modern conditions of life, the demand for ecclesiastical authority is waning, and the demand for authoritative personality in the ministry is steadily increasing. People desire guidance as much as ever, follow authoritative leadership as gladly as ever. The change is in the character of the authority which is in demand; personal authority is supplanting ecclesiastical authority in public interest. People want leadership: not the leadership of ecclesiastical tradition, but the leadership of personal power in men who speak from knowledge gained through original touch with truth and secret communion with God.

4. *Reverence.* This, the fourth and last element of that personal power in the ministry which proceeds from experience and devotion, may well conclude our lecture on experiential and devotional qualifications. "I know," exclaimed Westcott, speaking in Durham Cathedral on the Consecration of the Teacher, "I know that we are surrounded by Divine mysteries which the humblest can feel, and that the sense of mystery is the spring of thoughtful reverence, and that reverence is the secret of unfailing strength." The far-reaching wisdom of these words they only can fully apprehend who, like the author of them, have learned through inward illumination and ordination by the Holy Ghost the immensity of Divine Truth, the sanctity of "common life," the awful responsibility of the Christian ministry. He whose inner life is barren of experiences of God, and whose conception of prayer is limited to the outward

function, is doomed in time to experience the curse of unspirituality in the decline of reverence. For him, the habit and usage of daily intercourse with the sacred themes of faith will gradually wear off the traditional sense of awe, and leave a familiarity not far from sacrilege. To him the pressure of common life, its care, its ordinary relationships, its temptations, and its pleasures will bring a shabby materialism of thought or the well-bred indifference of a man of the world. Only the maintenance of the esoteric life with its pervading sense of mystery can preserve the existence of reverence. But he in whom exists that mystic life of spiritual communion, to whom the Presence of God is almost more real than physical environment, and the practice of prayer a more intimate companionship than any of the earth, shall carry within his mind, upon his speech, and about his personality that nameless glory of reverence "which is the secret of unfailing strength." When he speaks, men shall hush their voices and hear him, conscious that he speaks in the fear of the Lord; the holy instincts of many shall go out toward him, discerning in him one of the pure in heart who see God, and his power over human souls shall be the greater and the more Divine as it it is seen to be devoid of worldly ambition and consecrated to the interpretation of truth and life.

IV

QUALIFICATIONS SOCIAL AND PASTORAL

IV

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HAVING reached this point, a new and extensive line of thought opens before us, namely, qualifications for ministerial power which involve *the application* of personality to external conditions. Hitherto we have considered qualifications for ministerial power which involve the *development* of personality, in its several realms. But the development of personality tends to no practical efficiency apart from correct principles of application. A man may seriously undertake the discipline of personality and may conceivably succeed in bringing each factor of his triune selfhood to a high grade of completeness, but he must coördinate the application of selfhood with the development of selfhood in order to attain practical efficiency. He is in a world exterior to himself, to which he sustains complex relationships. He must investigate these relationships, and learn to apply himself normally through these relationships to the external world. Through inadequate or erroneous applications of personality to external conditions, intrinsically valuable lives may fail to attain efficiency. Admirable men may be wholly unsuccessful through the misapplication of personal power.

In entering the subject of the application of personality to external conditions, clearness of thought may be secured by a simple process of classification. The personality of the minister, which we may assume to have been developed in each of its triune realms, body, mind, and spirit, stands as the center of three concentric circles of influence. The first circle within which to determine correct principles for the application of personality is that which considers the minister in his relation to individuals, and which involves, accordingly, *Qualifications Social and Pastoral.* The second circle is that which considers the minister in his relation to a congregation as its leader and teacher, and which involves, accordingly, *Qualifications Liturgical and Homiletical.* The third circle is that which considers the minister in his relation to current religious thought and the life of the Church at large, and which involves, accordingly, *Qualifications Theological and Ecclesiastical.* The specific aim of the present lecture is to suggest principles for the application of personal power to individual lives: in other words, qualifications social and pastoral. Of the two terms here employed, namely, "social" and "pastoral," the former is used to indicate the mission of the minister as a factor in general society; the latter to indicate the mission of the minister to his own people.

I. *Social Qualifications.* The minister is a factor in general society, an element in the great organism of human lives. The nature of his influence and the lim-

its of his influence are variable particulars in the evolution of society, but his existence as a factor is historically constant, not in connection with Christianity alone, but in connection with every religion. The human representative of religion is present throughout the whole history of organized society alike under the ethnic religions and under the Christian faith. Our present observations must be confined to the phenomena of ministerial influence visible in connection with present-day American Protestantism. A survey of the situation by one who is in the midst of that very complex organism called general society leads to some negative conclusions and to some positive conclusions. On the negative side one observes the lack of social qualification resulting from erroneous conceptions of the relationship between the minister and society. On the positive side one observes a contrast of methods employed to advance ministerial power in society.

It may be shown that three erroneous conceptions of the ministerial relationship to general society have tended to minimize power by a process of alienation.

a. Antagonism. In the ministerial self-consciousness, the postulate of personal holiness, a postulate conditioning all worthy ministry, is, under certain circumstances, susceptible of a peculiar and disastrous perversion, revealing itself in an attitude of antagonism toward general society. The Johannine thesis that "the whole world lieth in the evil one" is invested with an application foreign to the Johannine temper. A perception of the manifest evil of the world develops a con-

tempt and hatred of the world which may, in the last analysis, be but a form of selfishness. Antagonism to sin degenerates into antagonism to sinners, and habitual alienation of sympathy from the social order of the sinful. The presence of this antagonism is disclosed through speech and through conduct. Its revelation through speech is in a tone of utterance bitter and derisive when dealing with social subjects. Its revelation through conduct is in the austere and reproachful demeanor, and in self-withdrawal from ordinary social matters. A scowling and ill-tempered attitude becomes in some instances habitual; between himself and the world lies a widening gulf, and he who was called to be the helper of men becomes the social recluse. This perversion may occur unconsciously. He who is guilty of it may have evolved it from a noble ideal of personal consecration and an heroic longing to see society lifted above its baseness and its folly. But the ultimate alienation from the common interests of humanity, and the censorious judgment of social motives, are perversions of holiness, and their curse is the minimization of personal power. Within a small circle personal power may survive, sustained by friendship, but its relation with the world is severed. In the self-exclusion from contact with common life, in the austerity of countenance and manner, in the relentlessness of speech, and in the censoriousness of opinion, the world sees only Phariseeism and rejects it as such.

b. Abstraction. This is an intellectual perversion: the vice of clerical scholasticism. Under the illusive

name of studiousness a destructive self-indulgence is nurtured. The intrinsic nobleness of theological truth, the breadth and variousness of the field of thought, the opulence of literature, the peacefulness of the study as contrasted with world-confusions, the delight of communion with the greatest minds as opposed to the sordid materialisms of the average man and woman, are considerations which unite their seductions in an appeal to the clerical man of letters. In clerical natures of the finest grade of intellectualism there survive, by a curious process of historic continuity, the instincts of anchoret and cenobite. The anchoretic instinct appears in the involuntary dread of the crowded, jostling, sweating, suffering centers of popular life, in the involuntary longing to escape into the solitude and be at rest.

> "Quis dabit mihi pennas sicut columbae,
> Et volabo, et requiescam?"

is the sigh of the anchoretic instinct in all ages. The cenobitic instinct appears in that luxurious and satisfying sense of the friendship of books which tends to dominate a truly intellectual mind. To it great books are a brotherhood of kindred spirits, steadfast, equable, inspiring. The solitude of the library is as a monastery, full of companionable life. The door shuts out the intrusive errands of a squalid and superficial world. The curtain hides the sights of poverty and sensuous pleasure. Within the blest enclosure of the walls is the sanctuary of high thinking, passionless research, ennobling touch of mind with greater mind. The victory of these instincts in clerical character is a process of de-

structive self-indulgence. Resistance to these seclusive tendencies is for a time maintained, and the student schools himself to close his book, tear himself from the delicious silence, plunge into the roaring whirlpool of human affairs; but in some the trend of intellectualism is decisive, the scholastic inclination dominates, the cenobitic spirit conquers the apostolic. The result is abstraction: the drawing off of interest from men to concentrate it upon ideas. The existence of this state of abstraction, like that of antagonism, is disclosed through conduct and through speech. Through conduct it appears in physical seclusiveness. The man lives not among men. He is not seeking touch with lives, he is not drawn by people nor is he drawing people in upon himself. His study is his fortress, which, by lack of human sympathy, he soon makes impregnable. His abstraction discloses itself through speech. His speech is not the race vernacular, but the unknown tongue of an unfrequented world which only specialists understand. He speaks as an alien, unused to the vocabulary of human joy, sorrow, hope, and love. It is never said of him, by one life to another: "Come, see a man which told me all that ever I did." His soul is like a star and dwells apart; men think of him as one whose interests are other than theirs. They leave him with his thoughts to follow and obey their own.

c. Transcendentalism. This is a spiritual perversion. In the philosophical system of Kant "empirical" was the term contrasted with "transcendental." "Empirical" had reference to knowledge gained by the experi-

ence of actual phenomena, without reference to the principles or laws by which they are to be explained. "Transcendental" had reference to those beliefs or principles which are not derived from experience and yet are absolutely necessary to make experience useful. From this philosophical use of the terms was evolved a popular use, in which "empiricism" stood for all crude groupings of facts, with ignorant or intentional neglect of the principles or laws to which they should be referred; "transcendentalism" for that vague and obscure use of language which depreciates experience, and discourses of principles without relating them to the facts and phenomena of life. Transcendentalism in the minister is a spiritual perversion productive of singular alienation from individual lives, with corresponding loss of power. The condition of clerical transcendentalism is not infrequently found in natures of high spiritual sensitiveness, to whom faith in the great theses of Christianity rises above intellectual consent and becomes a passionate worship of truth. By such natures the principles and laws of spiritual life are coördinated without difficulty and applied intuitively. Their habitual plane of consciousness is high, in a serene atmosphere of knowledge and vision. "Their citizenship is in heaven, from whence also they wait for a Saviour." To associate with such natures the danger of spiritual perversion seems anomalous, yet in the ministry such natures are continually threatened by the danger of perversion through transcendentalism. Unconsciously they depreciate experience, that stern and sad teacher through

whose guidance and discipline many human lives attain their only knowledge of God. Accustomed themselves to visions and revelations, they forget the stubbornness of sin in human life, the grossness of mortal temptation, the abysses of human depression, the inglorious practicality of human interests. They range in an atmosphere sublime and lucent, like eagles poising and pivoting about a mountain-top, yet with their sunward eyes are blind to the average destiny of men and women; they see not the lower-grade questions that perplex untrained minds; they note not the trivial affairs that seem so dear or so desperate to commonplace people; they scorn, without thinking scorn, the bargaining and selling, the toiling and striving, the laughing and weeping, the loving and hating that make common life what it is. They teach indeed a transcendent spirituality, a holiness of ideal, a perfection of motive like the perfectness of the Father in heaven, but they lack the touch with life that made Christ's spirituality an uplifting force. The spirituality of transcendentalism is depressing to the average man; it chills him as it passes shrouded in mystery, as an iceberg felt through fog. It is alien to him: a thing he neither knows nor cares to know. The principles which to it are intuitively discerned, are to him unrelated and impenetrable; he cannot coördinate them and relate them to himself through the data of experience. And from depression comes alienation. He resents, at last, this regime of supra-human spirituality; it irritates, it alienates. "What have I to do with thee?" he says, and rejects Christ in rejecting transcendentalism.

These observations, entirely founded upon fact, disclose the presence of erroneous conceptions touching the relation of the minister to general society, and to some extent explain the lack of personal power in men of undoubted purity and ability. Antagonism, abstraction, transcendentalism, all perversions of good and just states of consciousness, issue in processes of alienation which reduce ministerial power.

On the other hand, as one turns from these negative conditions which illustrate absence of power to those positive phenomena which attend the exhibition of ministerial influence in connection with present-day American Protestantism, it becomes evident that the methods are various through which attempts are made to gain and to hold ministerial power in general society. It being impossible to report in detail upon all the methods employed to this end, it would appear just to eliminate from the discussion efforts which suggest the lesser grades of motive, and to limit our thought to those which represent serious intention and philosophical conceptions of the relation involved. Among the efforts thus eliminated are all forms of cheap sensationalism and all ostentatious intellectualism. Beyond doubt, many experiments are made, from time to time, along these lines, with a view to the establishment of great popular influence, but it may be doubted whether the apparent success of such expedients is not superficial and ephemeral to a very large extent. Eliminating from our discussion all such sporadic and unclassified at-

tempts, we reserve for more careful examination the three following serious and philosophical methods by which admirable men and admirable schools of men have, in these latter days, sought to advance ministerial influence as a factor in general society.

a. Sacerdotalism. It would be historically anomalous were the element of sacerdotalism lacking in American Protestantism. The splendid and venerable successions of the Hebraic, the Roman, and the Anglican communions have consecrated, as far as time and usage can consecrate, this potent instrument for acquiring power over lives. An analysis of sacerdotalism reveals elements of extraordinary influence. Its theory is the merging of individuality in a sacred order, which, by awful prerogatives of Divine endowment and historic continuity, claims authoritatively the suffrage of the human conscience. In a pure sacerdotalism the accidents of personality are relegated to obscurity, and the sources of authority are vested in the Church. An institution so illustriously descended and so powerfully propelled by the momentum of heredity could not fail to perpetuate itself, even amidst the latter-day individualism of the nineteenth century. It is, as we have had occasion to observe in an earlier lecture, a working hypothesis of ministerial influence, which, in certain states of society, is all but supreme. It is full of brilliant and forceful conceptions, whereby it aims to make the minister a power in general society. Its fundamental conception as related to the personal influence of the ministry is subtle and masterful. Realizing that

the natural average of clerical gifts is not far above the natural average of lay gifts, that very few of all the men who enter the ministry attain to conspicuous elevation above their fellows through superiority of congenital endowment, and that very many representatives of a numerous ministry must, in the nature of the case, be comparatively ineffective through mediocrity, the fundamental conception of sacerdotal power is the substitution of ecclesiastical personality for natural personality, thus, by a process of uniformity, immensely elevating the average of power. The creation of ecclesiastical personality is attained through the union of three attributes: (1) *Splendor of lineage.* A plain man, of humble birth, is taken up into the line of a brilliant ancestry. The adopted son of the Church lays claim to the most august of all genealogies, even the Apostolic Succession. (2) *Corporate individuality.* He is no longer his plain and simple self, an atomic unit in the great bulk of human life. His individuality is corporate, official, ecclesiastical. Potentially he is the Church, for all the resources of the Church are at his side, within reach of his hand. And in the tones of his voice men hear an undertone as of the universal voice of Catholic thought and opinion. (3) *The pallium of mystical authority.* His weak, inefficient manhood has received an investiture of awful powers; he speaks with more than a man's certitude, commands with more than a man's will, condemns with more than a man's anathema.

This is a masterful conception of power, of which the essential characteristic is differentiation from the com-

mon life of men. The secret of sacerdotalism as a power is separation into personal unlikeness. Natural personality, the common basis of brotherhood, is subordinated to official personality, with the note of distinction. The priest is physically, socially, spiritually removed from the ordinary plane of experience to one mysteriously elevated and endowed with incalculable powers. No student of history, no observer of sacerdotalism in modern life, can fail to observe the principle of differentiation as the root of sacerdotalism. It would be apart from our present non-controversial purpose to inquire whether the theory of sacerdotalism, based upon a principle of power through differentiation, is consistent with the Christian ideal of ministerial influence as incarnated in Him of Whom it is said: "It behoved Him in all things *to be made like unto His brethren*, that He might be a merciful and faithful High Priest in things pertaining to God." But it is impossible to deny the great success of sacerdotalism, even in Protestant communions, as a method of obtaining influence; and it should be stated that the essence of the sacerdotal principle, namely, power through differentiation, operates far beyond the communions regulated by the Historic Episcopate. A High Church doctrine of ordination has prevailed widely in connection with Non-conformity. To argue the question on its merits would be irrelevant to the present discussion. It is, however, proper to note the two following facts. First, there ever exists a certain type of nature to which the greatness of natural personality is superior to that of official personality,

however splendid may be the investiture of the latter with imposing lineage and authority; and to which the ideal of personal influence attained without factitious aid is more attractive than the most brilliant prospect of official distinction. These are the men who refuse peerages and bishoprics, or in whom such honors cannot eclipse the intrinsic lustre of personal character. Second, there are, as has already been pointed out, forces operating in general society, particularly the growth of true democracy, the growth of popular education, and the growth of individualism in religious thought, which are rendering general society less responsive to sacerdotalism. It is not to be doubted that in persons ecclesiastically trained the hereditary reverence for sacerdotal claims may long and successfully resist the liberalizing tendencies of democracy and individualism. It is equally certain that in other persons is found a predisposition, amounting almost to an intellectual and spiritual necessity, in favor of the surrender of private judgment to priestly authority. But if we eliminate these cases of hereditary training and special predisposition, it will be found that the great currents of sentiment in general Protestant society flow toward democracy and individualism, and that the disposition is increasing to dispute, to disparage, or to disdain sacerdotal claims, save where they are sustained and in a sense overshadowed by nobility of personal character. Liturgical systems are as popular as ever; democracy, popular education, and individualism in thought cannot educate the race beyond its innate love of pageantry and titles, but the pageantry

of sacerdotalism in Protestant communions no longer stands for authoritative precedence of the clergy. The theory of power through differentiation is dissolving as popular knowledge and popular independence of thought increase.

b. Conformity. It is to be expected that reaction from the sacerdotal principle will occur on the part of those who become convinced that the differentiation of the ministry from common manhood is not the wisest method of attaining ministerial power in general society. And, accordingly, we find in modern clerical life the evolution of another serious and philosophical method for the attainment of influence in society at large. To this method may be given the name "Conformity." An analysis of it reveals the following data. First, it is an extreme reaction from the sacerdotal principle of power through differentiation. Sacerdotalism sets the individual apart from his fellows, clothes him with the pallium of mystical authority, dignifies him with heirship to an august lineage, builds his influence on the thesis of separation, creates his power by making him dissimilar to other and ordinary men. Conformity builds on the thesis of resemblance — power through identity of interest. Conformity conceives of ministerial influence as attainable in general society chiefly through fellowship, through doing as others do, through falling in with the common ways of men, and establishing, first, confidence, then power, by friendliness of conduct. This is the extreme reaction from sacerdotalism. Second, conformity is non-traditional: it is the fruit and

outcome of the times, the last clerical product of social evolution. It is democratic; it is popular; it stands for individualism as against traditionalism, in thought, speech, and conduct. It sets its face against factitious distinctions and exalts the brotherhood and comradeship of man. Third, conformity is characterized by a pleasing frankness and manliness which, without doubt, appeals to certain elements of general society. To the human mind, particularly in its youthful state of individualistic buoyancy, there are pleasurable sensations excited by departures from the traditional reserve of priestly demeanor. The differentiation of ministerial personality from common life has impressed itself upon the human imagination by centuries of sacerdotalism; the ministry has come to be regarded (often with aversion by the younger elements of general society) as an hereditary caste of social non-conformists out of touch with the ordinary concerns of man; hence, examples of ministerial conformity, of the throwing aside of professional reserve, of the breaking away from what are looked upon as sacerdotal restrictions of conduct, appeal to the more buoyant elements of the social order as pleasurable surprises.

It is not to be questioned that those in the ministry who have become the chief advocates and exponents of social conformity are moved by noble intention, and that their effort has been a serious and philosophical attempt to reconstruct a clerical influence in general society once maintained by sacerdotalism, but now undermined through the recent evolution of liberal thought. The

movement toward social conformity, where represented by men of great reputation, fine gifts, and good sense, has frequently been accompanied with strong expressions of popular appreciation, notably from those whose youth and buoyancy would naturally welcome comradeship from an unlooked-for quarter. It has been a charming surprise, to a certain class of minds, to behold those who were conventionally looked upon as the austere nonconformists of society ungirding their robes of professionalism to join in the sports, amusements, and convivialities common among men; to live with them in their clubs, to sit with them in their theatres, to play with them at their card-tables, to drink with them at their feasts. And it is certain that this extreme reaction from sacerdotalism has, by its unaffected manliness and by its captivating frankness, won many hearts to itself and done much to dispel that distrust of the ministry which might have deepened into alienation had there been no offset to a sacerdotal theory of ministry whereby to appeal to society in this age of liberalism and iconoclasm.

Nevertheless, there are certain queries which may fairly be raised, not in the spirit of controversy, but for the purpose of opening up to thought all sides of this very interesting theory of ministerial influence.

As to the nature and perpetuity of influence gained by this method. The popularity of the method with the more buoyant and convivial elements of society cannot be doubted. But it is an open question as to the nature and perpetuity of influence thus gained. The spirit of comradeship is a strong and pleasing force in

social life, but not essentially a channel of the higher influences. Under certain circumstances it may be questioned whether the higher influences can be communicated by the ministry through comradeship; or whether that for which the ministry stands may not be sacrificed to the specious and ephemeral success of *camaraderie*. It may still further be questioned whether the perpetuity of spiritual influence be possible in cases of that extreme reaction from sacerdotalism which obliterates every note of differentiation and makes the minister, from a social point of view, absolutely like unto his brethren.

As to the probable result issuing from a general adoption of the method. Eminent examples of ministerial conformity to social practices, furnished by the lives of men of great reputation, fine gifts, and good sense, and attended with apparently happy and permanent results, do not close the question here raised. The query still presents itself to the mind as to the ultimate consequences, both in the ministry and in society, issuing from a general adoption of the extremely reactionary position, the general renunciation of that reserve of conduct which has been emphasized by sacerdotalism, the general identification of the clergy with the social amusements and convivialities of the day. It is certain the charge could no longer be brought by society against the ministerial class that it sacrifices influence by remaining out of touch with the prevailing modes of social relaxation, but it may be questioned how much of the Christ-power would survive in the touch with men thus

gained, or what vestige of reverence would remain in society for that truth of which the minister is custodian and ambassador.

As to the moral validity of the principle of conformity as a motive in ministerial conduct. An examination of the Pauline sayings regarding conformity to the standards of others reveals the fact that the principle of conformity is open to two interpretations, one compatible, the other incompatible with the highest ideal of ministerial conduct. In 1 Cor. x. he affirms a principle of conformity as supported even by Christ's supreme example. "I please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved. Be ye imitators of me, even as I also am of Christ." But in Gal. i. he repudiates a principle of conformity as incompatible with the service of Christ. "Am I seeking to please men? If I were still pleasing men, I should not be a servant of Christ." These contrasted utterances show the broadness of the subject, and justify the query as to the moral validity of the principle of social conformity as a motive in ministerial conduct. It is evident that the principle, as a working hypothesis, rests on a great truth illustrated even in the practice of Christ, Whose ideal of ministry was to be made like unto His brethren, rather than to stand aloof from them: homogeneity rather than differentiation. But it is equally evident that there are degrees of conformity incompatible with the service of Christ in the ministry. Indiscriminate social conformity, undertaken for the single end of promoting freedom

of intercourse with society, rests upon a mistaken view of the determining factor in the ministerial office, which is not popular fellowship, but ambassadorship for Christ. The relation of the minister to people must be determined by conditions precedent determining his relationship to Christ. First of all, he is the ambassador; that is the determining factor in his life, the *a priori* standard by which degrees of social conformity shall be regulated. As an ambassador, not as an individual, he is to seek to please men, that the Gospel of Christ may be commended to all. If the effort to please were undertaken as an individual and not as an ambassador, the result might be the bid for personal popularity and the surrender of ambassadorial power.

c. Comprehensive application of personality. Between these two methods already named, sacerdotalism and conformity, lies a third, concerning which it may truthfully be said that it gathers into itself the good which exists in the more extreme methods, and combines those elements of good in a manner which maintains the best traditions of the ministerial office, while bringing it in touch with the altered conditions of modern general society. This third method is the comprehensive application of personality. It was pointed out, at the opening of this lecture, that the *development* of personality tends to no practical efficiency apart from a proper *application* of personality, as developed, to society. No man, least of all the minister, liveth to himself. His selfhood becomes efficient only through the *application* of its powers to the external world of human lives. With-

out wishing to enter, controversially, into a discussion of sacerdotalism, it may be said that its limitation as a mode of ministerial power seems to lie in the incomplete *application* of the attributes of personality. Sacerdotalism does not relate the *whole* man to society. It exalts the spirit at the expense of the body and the mind, thus (as has been shown in an earlier lecture) developing clerical asceticism. The weakness of sacerdotalism, as a theory of propagating ministerial power in modern society, is in its differentiation of men from their brethren. The priest, standing for the spiritual only, cannot come thoroughly near to common life and be taken naturally and fully into its confidence. The exaltation of ecclesiasticism tends to alienation of human sympathy from the ecclesiastic and the growth of studied and formal relations. On the other hand, referring to social conformity as a theory of ministerial power, it may be said that its limitation seems also to lie in the incomplete application of the attributes of personality. Conformity does not relate the *whole* man to society. It exalts the body and the mind, thus developing clerical materialism and clerical intellectualism. The weakness of conformity is in its excessive effort after homogeneity. Spirituality is sacrificed to good fellowship, and in the extreme though conscientious attempt to be all things to all men, the ambassadorial separateness of the ministry is imperilled. Society, under the combined influences of the past and the present, is peculiarly complex and contradictory in its subjective state. Hardened by use and sin against certain influences, it remains highly sensitive to others.

From the past it retains traditional impressions of the dignity and sanctity of the ministry. From the present it is receiving democratic and individualistic impulses which create an impatience of ecclesiasticism. What society is receiving from the present is weaning it away from the ancient reverence for sacerdotalism, and stimulating a demand for personality in the ministry. On the other hand, what society has retained from the past, of traditional belief in ministerial dignity and sanctity, is preventing it from giving its fullest confidence to those who represent extreme social conformity in the ministry. To the minister who stands mainly for *camaraderie*, society may give its welcome in convivial moods, but not to him do most men go in their troubles, perplexities, and spiritual struggles. Society with all its worldliness recognizes, even where it comprehends not, true spirituality, and is drawn, in hours of deepest need, not so much to him who has been most familiar in social intercourse, but to him who, while living in touch with men and things, has never forgotten his ambassadorial dignity. To meet most completely this complex and contradictory state of mind in society, one is therefore led to look not to sacerdotalism and not to conformity for the best solvent of the minister's social problem. The secret of power is neither in differentiation nor in homogeneity; neither in standing aloof nor in the surrender of separateness. It is in the middle principle now under discussion: the comprehensive application of personality; that is to say, in the exhibition of an all-round manhood in social life; not as the clerical materi-

alist whose rigid intellectual discipline and whose spiritual separateness are sacrificed to the pleasant superficialities of social life, with indulgences in its luxury that are watched and noted by the world; not as the clerical intellectualist who, the devotee of his study, drifts away from the simpler joys and sorrows of men, and from the higher spiritual life which grows through deep pastoral experience; not as the clerical ascetic who has succumbed to a type of Christian Manicheeism which calls bodily pleasure and mental enthusiasm unworthy of one who seeks for consecration;—but as the representative and object-lesson of an all-round manhood. Such manhood has not only preserved the balance of its parts, but has learned how to make each element of personality a channel of influence, cultivating the dignity and freshness of the body as a working instrument, and acknowledging with true frankness that interest in material things which is according to the manhood of man; maintaining through discipline that high mental efficiency which keeps one abreast of the mighty age, and permits one to speak even with authority to a social state proud of its own individualism, and fiercely intolerant of ignorance and narrowness; and above all else, yet organically related to all else, maintaining that separation unto God, as an ambassador of Christ, which is not the assumption of external dignity, but the involuntary result of subjective consciousness of a Divine call; that preëminence of spiritual motive and aspiration which prevents social conformity from sinking into mere comradeship, and liberty of conduct from degenerating into

self-indulgence; that manly loyalty to Christ which keeps the ambassador from being lost in the man; that manly interest in affairs which keeps the man from being lost in the ambassador.

This is the comprehensive application of personality: the whole man is in touch with his work, and to that work is giving himself with an inspired and ineradicable consciousness that the highest efficiency of each part is necessary for the highest efficiency of the whole. Out of such a spirit comes a noble and involuntary power which operates upon society, a peculiar unity of personal effect which makes life strong and beautiful and *telling*. It cannot more worthily be characterized than in the rare language employed by Stopford Brooke to describe the personality of Lord Tennyson: "Mingled with this simplicity, there was also in all his poetry a certain stateliness, entirely conscious of itself, and arising out of a reverence for his own individuality. This is an egotism which is charged with power and with fire. Any individuality, conscious of itself, respecting itself because of its faith in a sacred mission entrusted to it and beneath which it may not fall without dishonor, lifts and enkindles other individualities and exalts their views of human life."

II. *Pastoral Qualifications.* From the point of view of one who is in the midst of these strenuous and difficult conditions that surround the minister in active service, it is possible to make some general observations upon the pastoral office which embody the results of

considerable experience and which may not be altogether unworthy of attention by those about to enter upon their life-work. A review of the history of the ministry from Apostolic times would show the permanence of the idea of pastoral relationship in addition to the preaching office. The elimination of the pastoral idea has been occasional in individuals and under special conditions. The historic continuity of the ministerial idea has involved, under many modified forms, the persistence of the *pastoral* office. In modern times, under the severer intellectual strain placed upon the average ministry by the increase of popular education and the freedom of popular criticism, instances not infrequently occur of the comparative decline of pastoral efficiency, sometimes of its almost total extinction. The tax on time and strength entailed by maintaining the high literary standard prescribed by public taste is suffered to exhaust opportunity and ability for that intercourse with individuals which is the chief of pastoral functions. The man continues to be the incumbent of his pulpit long after he has vacated his pastorate; is the preacher to his people long after he has ceased to be their pastor; addresses them collectively long after he has become silent to them individually. It is no longer unusual, especially in large cities, to find a growth of sentiment, both clerical and lay, tolerant of this decline of pastoral efficiency. On the one hand clerical sentiment, theoretically favorable to pastoral activity, succumbs to the pressure of life, and at length, proclaiming pastoral efficiency a physical impossibility, secludes itself more and

more in an intellectual sanctuary. On the other hand, lay sentiment offers less and less protest against the decline of the pastorate, and by that process of natural law known as correspondence with environment, people learn to hear their minister as a preacher without knowing him as a pastor, and having learned this, that element in themselves which, under favorable conditions, would have developed under pastoral care, weakens through disuse. The popular desire for pastoral influence declines with the decline of pastoral efficiency. But the tacit consent of clerical sentiment and the increasing tolerance of lay sentiment regarding the decline of pastoral efficiency is abnormal, an artificial result of circumstances, not a normal evolution. The idea of the Christian ministry from the time of its institution until now has co-ordinated with preaching the pastoral relationship, and the decline of pastoral efficiency involves a loss of ministerial power, whatever may be the survival or even the increase of homiletical strength.

In order to substantiate this assertion it is merely necessary to point out the chief function of the pastorate. This is not included in an enumeration of those common duties which are the traditional employments of the minister outside of his pulpit and his study. The administration of marriage and baptism, the visitation of the sick and the bereaved, the burial of the dead, the stated visitation of households where, amidst circumstances more or less favorable for spiritual conversation, general intercourse with family life is maintained. All of these matters are of great importance and relate

themselves with variable degrees of closeness to the chief function of the pastorate, which we have yet to name. Transcending all that may be official and habitual in the discharge of pastoral duty, and opening a channel of ministerial power wider and deeper than any one life has yet been able to measure, a channel of power whose width and depth are limited only by the limits of personality, there rises that which is the supreme function of the pastorate, namely: *confidential intercourse with human lives.* When we name this supreme function we name that which invests the pastoral relationship with an almost awful possibility of power; a possibility only more awful because susceptible of misdirection and misuse, yet by that potential perversion placed upon a more sacred ground, as the function through which a man may either infinitely curse or infinitely bless human lives. The delicacy of this function, the possibility of its misdirection or misuse through injudicious action or insincere motive, is no argument against it. It is no argument against surgery that human life may be maltreated or sacrificed at the hand of one unskilled or careless practitioner. The vital possibilities of relief or of ruin which hang upon the capital operations of surgery render them sacred and august in the eyes of intelligence. And in those deeper mysteries of joy, sorrow, temptation, doubt, sin, self-ruin, which cling about human lives, one feels that the supreme function of the pastorate, which is to come into confidential relations with lives touching these matters, is only more sacred and august because of the possibility

that it may be abused by the unskilled or the unscrupulous. The function itself is not ecclesiastical, although it has been a conspicuous element of ecclesiastical power. It is founded in life itself, in the very structure and constitution of the human heart. The Confessional of the Roman Communion has been made an instrument of ecclesiasticism, and by connecting itself with the function of absolution has, in the judgment of some, become abnormal. Nevertheless, the principle underlying the Confessional is one of the most normal principles of human experience: the confidential intercourse of the ministry with human lives. The demand for such intercourse exists, and, under normal conditions of opportunity, reveals itself. When Nicodemus came to the Saviour by night, impelled by an irresistible impulse to unburden his soul and lay bare to another his secret longings after light, he exemplified a need and an impulse universal and persistent in the heart of humanity, the impulse for secret counsel, the need of confession. To enter the ministry without recognizing the existence of this great fact in the structure of human hearts would seem to be willful blindness or extraordinary dullness; to dream of attaining the fullest measure of ministerial power through scholasticism or through eloquence, by dividing one's life between the silence of the study and the exhilaration of the pulpit; to conceive of pastoral work as a mere routine of social visiting, maintained in deference to tradition at a vast waste of time, and, therefore, abandoned less with regret than with satisfaction; to take no account of the yearning of human hearts for

secret counsel, and to leave out of calculation the power that comes through confidential relationship — this may well be pronounced a strange misapprehension.

It shall be our effort now to designate four conditions which should be steadfastly regarded and developed by one whose aspiration is to know in its fullness that peculiar type of ministerial power which comes through successfully exercising this highest function of the pastorate.

1. *Duration.* It is reputed that the average duration of pastorates is decreasing. An average of duration in Presbyterian pastorates is given, presumably on good authority, which falls below the average of Methodist itineracy. This, if true, is a grave and startling condition, whose disastrous influence upon the pastorate can hardly be over-stated. For many reasons, not now to be given, the shortening of pastorates to the present low average is to be deprecated. The most serious strain is felt at the point of greatest delicacy and of most vital importance, namely, in connection with the supreme function of the pastorate now under discussion. In order to the highest development of this function, the time element is indispensable. The function is unquestionably exercised to a limited extent and on a lower grade where prolonged duration of time is not possible: *e. g.*, under the Methodist itineracy, men of sympathetic and forceful natures gain rapidly some measure of confidential relationship with human lives, and in the Roman confessional, where the personality of the priest is subordinated to his sacerdotal office, and where the giving

and receiving of confessions are conducted under conditions of official restriction, the time element is of no importance, for personality is potentially eliminated. But to the highest development of this wonderful relation, time, with its mysterious influences, is necessary. It is necessary from the lay point of view and from the clerical point of view. From the lay point of view, time, with its powers of disclosing character, must operate for the revealing of the pastor to his people, ere the deepest confidences of human hearts will be given forth to him. They must learn him in his personality, and must behold that personality tested by the stern test of duration, before there can be realized, in fact, the highest type of this great relationship. The opportunity for a people to learn its pastor is not supplied by any single occasion, nor by any single effort of his. It is a process, slow, deep, impartial. It is his life, as it is lived in their presence year after year, through cloud and sunshine, through prosperity and adversity; it is not merely the teachings of the man, but the disclosure of the man through the long evolution of word and deed, through which he is learned and understood, rejected with a calm but resolute rejection, or ordained by the involuntary suffrage of longing hearts as the depository of their secrets. From the clerical point of view, duration is necessary for the highest development of this supreme function. One must grow old along with lives; must walk with them through the chequered and unequal path of years; must enter into their confidence in the days of youth and abide in it through the riper years of manhood and

womanhood; must be continuously at hand for the great experiences of individual lives as they succeed one another at far-distant intervals. Into no one life do all its greatest experiences come in rapid succession. The crises through which lives are changed for better or for worse lie scattered over years, not flung into a day. He whose ambition is to realize that majestic power which comes to the absolutely trusted counsellor must be content to move as slowly as time moves—to *live* with lives, climbing with them to their heights, plunging with them to their depths, walking by their side through all their earthly pilgrimage. Every man who conceives of this relationship in the loftiest form will conceive of his pastorate as if it were to be eternal: he will not think of an end; he will plan his work on the theory of duration.

2. *Centralization.* By the adoption of this term it is intended to convey the impression that for the best exercise of this supreme function of the pastorate the people should be educated to go to the pastor rather than to look for him to go to them. So far as is possible, under the urgent duties which beset the ministry in modern time, the minister is going freely forth among his people, making his presence felt as a factor in home-life and keeping abreast of family histories. But it were vain to suppose that the supreme function of the pastorate can be exercised through what is conventionally termed "pastoral visitation." Not only do the minor accidents of home-life make the practice of pastoral visitation one which entails upon the minister a lamentable waste of time through delays and through social *contre-*

temps, which prevent serious conversation, but the conditions are usually absent upon which depends the existence of this sacred relationship. The Roman Church, when it built the confessional system upon a great law of the human heart craving sympathy and guidance, still further moved upon lines of nature by centralizing the office of confession in the house of God, and educating the people to bring thither the burdens upon their hearts. Under very different conditions, but with similar wisdom and equal result, the principle of centralization should be adopted by the Protestant clergy in the maintenance of confidential relations with human lives. The people should be educated to the knowledge that there is for them on earth a place, consecrated to calm and holy thought, separated from the social and domestic excitements of the household, beset with sacred association, and containing a personality toward whom they entertain an absolute confidence. Opportunity should be freely given and indefinitely multiplied for access to that place, and he who comprehends the nature of that power which is gained by gaining the confidence of human hearts, he who rightly conceives of the importance of guiding human lives, will count it among the richest and noblest of his privileges to use that place to its utmost capacity for the development of confidential relationships. There will he centralize his choicest efforts; there will he exercise the best powers of heart and mind in the cure of souls; there will he prepare himself to hear with reverence the outpourings of overburdened lives.

3. *Individualization.* By this term it is intended to designate, as one of the conditions to be steadfastly regarded and developed by him who would gain this power, the individualization of lives in the mind of the minister. To him who is in living touch with humanity, people defy classification. To him there are no classes — but only individuals. Each life stands alone before his thought, surrounded by its own peculiar attributes of personality, its own singular incidents of destiny. In the higher modes of dealing with lives along the more delicate lines of confidential relationship, an intense recognition of individuality is a condition precedent to successful treatment. It will be found among the most eminent medical diagnosticians that the individuality of each case is grasped absolutely before any opinion is given. Each detail of personality is noted with heroic care, each minute fact of morbid condition. The same principle of intense individualization governs the highest class of spiritual diagnosticians. A man should aspire to be a specialist in the cure of souls; he should train himself in habits of acute and accurate observation; he should take each life upon its merits and bring to bear upon it all the acumen of a loving heart, a disciplined mind, an experienced judgment, a devout and sensitive spirit. Instead of feeling that the approach of people with their burdens and their cares is an interruption of his proper work of writing sermons, he should regard these confidential approaches of human souls as the highest and most momentous interests of life; and to each he should be trained to give himself with an en-

tirety of concentrated skill and love, before which the spiritual problem of the individual may disclose its elements. The practice of this individualization will involve its own increasing responsibilities — its own blessed rewards. Such concentration of self upon individual lives will lead to additional labors of the most exhausting character. Such treatment will bring him other lives seeking the same at his hands; and as he becomes more and more deeply immersed in the intricate and often desperate problems of personality he will feel at times that his heart's life is being drawn out of him. But he shall in no wise lose his reward, for this constant intercourse with human experience will infinitely enrich his own resources as a teacher, his own keenness as a diagnostician, and the love that comes back to him from hearts that have found in him a friend whose interest was unfeigned, will be his solace in weariness, his stay in adversity, his pillow in death.

4. *Interpretation.* He who has grown rich in pastoral experiences of the highest grade of delicacy and intricacy will have reached the conclusion that what most lives require is an interpretation of their own selfhood. Of the multitudinous problems submitted to him who has won the confidence of many hearts, the majority are solved through the office of interpretation. The soul misunderstands itself, its environment, its relationship to God; its notions of life, seen and unseen, are at some point confused, and the confusion throws the whole machinery of personality out of balance. It becomes the office of the ministry in the process of these

confidential relationships to disclose to souls the meaning of their own existence, the character of their normal relationships to earthly environment and to God. But such is the individuality of lives, the variations in these self-misunderstandings are almost infinite in number. One is astonished to behold the dissimilarity of the burdens that weigh upon men. To be able to discern the exact point of complication, and to present clearly a theory of relief, is the supreme exhibition of tact. But tact is not the merely superficial grace of felicity in expression. Sir Arthur Helps put into words its deeper nature when he said: "Tact is the result of refined sympathy." At the bottom of this gift of interpretation, through which the pastorate attains its noblest use, is a deep, pure love of people as such — a refined sympathy which studies human life with passionate zeal and quick discernment, like that of the artist before his subject. Life is the great study of the pastorate; love the great incentive to that study. And thus comes the interpreter, with his warm heart, his sensitive perception, his trained eye, his delicate touch. And out of the tangled mass of thought in a troubled, weary soul it is his joy to reach the clue that unravels all. This is power: power, it may be, unvalued by those whose eyes are set on more material prizes, but power great in God's sight; great, as God's gift; great, as an expression in the personality of a human minister of that Divine endowment of counsel and might which it is the office of the Paraclete to bestow.

V

QUALIFICATIONS LITURGICAL AND HOMILETICAL

V

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IT now becomes our duty to investigate the qualifications for power required by him who appears in the presence of a congregation, as the leader of its worship and the guide of its thought.

a. The Elements of Public Ministration. The minister, when dealing with individual lives, is engaged in a noble and boundless realm of influence. Yet it is not the only realm in which he is called to serve. Nor must he permit its claims to monopolize life-power. To another realm of influence is he also called, noble and boundless like the first, beset with other opportunities, other responsibilities, other cares, and other joys. It is the realm of public ministration, wherein he deals with collected lives, the congregation — the ἐκκλησία. In entering this realm he enters conditions which relate him to society in a manner so rich with opportunity, so glorious in privilege, and so exhausting in pressure, it is profitable to examine briefly a few of those special conditions.

1. *The prestige of antiquity.* Whatever may be the attitude of mind toward sacerdotalism as a basis of

ministerial power, it cannot be denied that the office of public ministration is ennobled by antiquity. That an individual should be set apart in the community to assume directive functions in matters of worship is no new-born custom of the modern age. It is one of the most venerable and one of the most constant of Christian practices. The witness borne by the Holy Eucharist to the continuity of Christian usage is not more striking than that borne by the office of public ministry. In all lands where the religion of Jesus has penetrated, in all centuries intervening since the Advent, under all variations of opinion touching sacerdotalism, the office of public ministry has existed continuously. No office in the state, save that of royalty, can boast a history so venerable as that of the liturgical and homiletical ministry in the Christian Church. And among the traditions which have fastened themselves most firmly upon the human mind in connection with organized society is the tradition of a public ministry, leading worship and promulgating instruction. Generation has handed down to generation the tradition of respect for the officiating minister. He, therefore, who enters the office of public ministration, whether as a priest of the Roman order or as the minister of a "Dissenting Chapel," inherits some measure of the prestige of antiquity. He finds himself, *ex officio*, regarded with a certain measure of respect. This inheritance he may treat in various ways: he may presume upon it by an overbearing demeanor that awakens at first restiveness, at last resentment; he may rely upon it, by indolently attempting to buoy an ineffective

and indifferent life upon official dignity; he may demean it, by a mode of speech and conduct unworthy of the great traditions of his office; or he may employ that ancient advantage reverently and legitimately as a means to an end, by striving, through the worthy and dignified use of his historic status, to express with greater efficiency the consecrated powers of personality.

2. *The strain of publicity.* He who undertakes the office of public ministration dedicates himself to a life spent in the fierce white light of publicity. He must resign the hope, dear to many sensitive natures, of passing onward through the world unobserved. Under the Roman system, this extreme publicity is measurably escaped: the priest is, to some extent, covered by his office; the ecclesiastical authority behind which he shelters himself and of which he is the representative, is spread over him as a covering and a defense. When he speaks as a teacher, when he ministers liturgically, his personality is enveloped in the sacred vesture of an historic system; and his selfhood as a man is subordinated to his priesthood in the Church. But the present-day influences at work in American Protestant communities tend to dissolve that officialism which is the protection of the priesthood, and to bring the man, as a man, out into the dazzling light of public criticism. All that he says and does is scrutinized, debated, and judged by free-hand public sentiment. The wasting strain of this publicity can be understood only by those who endure it. The exhaustion of nerve which attends the perpetual exposure of one's selfhood to the indis-

criminate judgments of many dissimilar minds and the unrestrained criticism from many unequal judges, has crushed not a few men who undertook public ministration in this latter age of individualism without the shelter of sacerdotal vestments. Nevertheless, it should be remembered that in this the ministry is returning to Apostolic conditions: for the apostles were not lords over God's heritage, demanding a sacerdotal right of exemption from criticism. They accounted themselves as the stewards of God and the servants of men for Jesus' sake, expecting as well as receiving the full measure of criticism as men whose lives and ministrations were open to the inspection of all. Jewett, commenting on the humility of the Apostle Paul, reverts to the absence of Church authority in his apostolate, and says: "Even the Apostle himself persuades more often than commands, and often uses language which implies a sort of hesitation whether his rule would be acknowledged or not. The freedom with which the Church of Corinth challenges particulars in his life and conduct (as shown in 1 Cor. ix), reminds us of the license of a modern congregation in censuring a minister of the Gospel who is under its control."[1] The non-Episcopal minister of the present day who apprehends the individualism of modern society will cease both to wonder at and to resent the strain of personal publicity from which a priest of the Middle Ages would have been exempted by his sacerdotal authority, sheltered beneath the imposing vestments of his Church.

[1] *Commentary on 1 Thessalonians*, p. 26.

3. *The doom of leadership* is another of the peculiarly subtle conditions into which the minister comes when he relates himself to the congregation, as the leader of its worship and the guide its thought. The novice may suppose it to be an agreeable and self-satisfying distinction to hold this post of eminence as leader of worship and guide of thought. But he who has borne the burden and heat of the day learns in the bitterness of his soul the doom of leadership. To stand in the midst of the ἐκκλησία, with the ordinary vicissitudes of man's life transpiring upon one's self from day to day, its variations of mental activity, its episodes of spiritual depression, its yoke of earthly care, its fettering relationships, and yet to behold a thousand souls assembled and waiting for inspiration from one soul; to be conscious perpetually of this silent demand upon one's selfhood; to know that life must be maintained at the giving-point, at the point of spiritual exaltation, where influence is generated for the uplift of many souls; to look into the faces of men and women gathered in the house of God, and to see in some the hunger of expectation that must be fed, in others the absence of energy that must be supplied, — this is the doom of leadership. Some have evaded it by training themselves to forget people and the silent demand of their lives, by looking on public ministration as a function whose success is measured by the facility with which it is discharged; and if a man can indeed train himself to forget the silent demand of expectant lives, and to regard the items of public ministration as a clerical routine, he unquestionably throws off

from himself a heavy burden. He can enter his pulpit without the awe-stricken consciousness that his fellow-creatures are waiting to be kindled by the fire in his soul, and to be led by the truth revealed to himself in secret sessions with God; he can leave his pulpit with the easy satisfaction of having gone through the customary routine and without the solemn anxiety for those who have depended upon his ministry to help them. But the ease of mind purchased by him who belittles public ministration into clerical routine is more to be dreaded than the doom of leadership. It is better to suffer from the exhaustion of having poured one's life out for people in the realism of public ministration, than to sink into the complacent self-deception of clerical routine.

By these observations on the special conditions attending ministerial relations to the *ἐκκλησία*, as leader of worship and guide of thought, we are prepared to inquire into the *elements of public ministration.* When we cast the eye rapidly over the whole history of the *ἐκκλησία* as a Christian institution, the calling together of individuals into a congregation, an assembly for certain public ends, we find from the beginning, in the simple gatherings of the first century, the *ἐκκλησία* of the Apostolic Age, two main elements co-ordinated in public ministration — worship and preaching; the *λειτουργία*, the service; and the *ὁμιλία*, the sermon, the instruction. It is of course impracticable, in the limited time at our command, to trace the development in history of these co-ordinate elements of public ministration: the evolu-

tion of the λειτουργία, the evolution of the ὁμιλία. Nor is it vital to our present purpose that this be done. It is sufficient to point out the historic persistence of these co-ordinate elements. The extraordinary changes and upheavals of ecclesiastical conditions have never succeeded in abolishing either element. The practices connected with their administration have diversified and have divided, literally "as far as the East is from the West," yet the two elements have survived, and in some form exist to-day in every part of the Christian communion — Greek, Roman, Protestant; everywhere, in some measure, the λειτουργία, the service, the liturgy; everywhere, in some measure, the ὁμίλια, the sermon, the instruction. We look in vain for the existence of Christianity in organized communities without at least the germ of the λειτουργία and the germ of the ὁμιλία. Wherever two or three are gathered together in Christ's Name, there is potentially an ἐκκλησία, and in the prayer and the hymn issuing from that little circle, with possibly the simple Eucharist, is the germ of the λειτουργία, "the service"; in the expounding of the Word by one of their number is the germ of the ὁμιλία, "the sermon." And while we note the historical persistence of these co-ordinate elements in all the public ministrations of the Christian assembly, we have also to note another fact of equal significance; that by the early adoption of these words in the terminology of the Church, we perceive that at the beginning the functions of Christian ministration were intended to be popular and simple. The service was for the people; the sermon was to be such

as the people could understand. Christianity, in its modes of worship, was not originally intended to countenance anything occult, any mysteries to be performed by priests to the exclusion of the people, any philosophical display of learning unintelligible to common men. This appears in the adoption of λειτουργία and ὁμιλία as terms to describe the co-ordinated elements of public ministration. The root of λειτουργία means "belonging to the people." The liturgy of Christianity is a popular possession. The service is intended to be intelligible and helpful. It is not a clerical routine which may be conceived of as duly performed by priests, whilst the people remain in partial or entire ignorance of its meaning. It is a popular act, or series of acts — praise, prayer, sacramental communion — wrought by the people, who, for the sake of order and convenience, choose one or more to lead them in these acts. So, also, the root of ὁμιλία means "common," "joint," a basis of intercourse and communion. The homiletics of Christianity is not the art of abstruse speculation in which a class of men is to be trained. The "homily," the sermon, is thought in which human lives can join, and by which human lives can be edified. The preacher is not in touch with his mission until he is in touch with men: he is set in his office not to indulge the vagaries of his own thought, but to guide the common thoughts of men to the truth of God, and to interpret the truth of God to the common thoughts of men. Such, then, are the co-ordinated elements of public ministration, continuously existing from the beginning of Christianity, and equally

belonging not to a priestly caste but to the people, — λειτουργία and ὁμιλία, worship and preaching — the service and the sermon.

b. The balance of these elements. Whilst we find these elements coexistent in the public ministrations of the ἐκκλησία from the beginning of the Apostolic community and surviving continuously through numerous ecclesiastical changes, we also find, when we attempt to trace the historical evolution of worship and preaching, very striking variations in the balance of these elements — that is to say, in the degree of value which has been assigned to each in the current opinion and practice of various periods and of various ecclesiastical communions. Not less striking than the survival of the two elements are the variations of opinion respecting their relative importance as factors of public ministration. Without attempting to record these significant variations in the order of occurrence, we may describe their essential tendency as that of *exaggeration:* on the one hand, the exaggeration of the liturgical element to the disadvantage of the homiletical; on the other hand, the exaggeration of the homiletical element to the minimizing of the liturgical. All such exaggeration is a disturbance of balance between elements originally co-ordinate, that is, *equal in rank.* The excesses may be described respectively as the *ritualistic* and the *didactic.*

1. *Ritualistic excess.* The over-development of the liturgical element to the disadvantage of the homiletical is a very natural result of conditions which have oper-

ated historically with great force in the evolution of the Christian society. From the side of the clergy the over-development of the liturgical element is a result of the sacerdotal conception of the ministerial office. From the side of the laity, the same over-development is assisted by the popular taste for pageantry, a taste which is by no means to be prejudged as ignoble or paltry. The sacerdotal conception of the ministerial office transports into Christian worship the preëminent liturgistic spirit of the Jewish priesthood, and perpetuates the conception of a ministering caste separated from the people for the performance of complex and singular rites, of which the end is attained in the performance of them, without regard to popular co-operation. Such, for example, is the sacrifice of the mass. No thoughtful mind can witness it, celebrated in splendor at the high altar of a great basilica, by priests who are in every possible manner separated from the people (through remoteness of position, through singularity of vestments, through the use of another language, and through the aversion of the body from the congregation), without perceiving that the foundations of that system of worship were laid in the Tabernacle of Israel, beside the altar of burnt offering and before the secret shrine of the Holy of Holies. With the momentum of Jewish tradition behind it, the sacerdotal conception of ministry exalts the λειτουργία above the ὁμιλία, the service above the sermon — and tends continually to rest in liturgy as an end consummated in itself, without regard to popular co-operation. On the other hand, the

popular love of pageantry has, in all ages since the Advent, not only tolerated but demanded a satisfying λειτουργία. This demand, it has already been said, is not to be looked upon as ignoble and paltry. It is associated with some of the noblest affections and impulses of human life. It is the resurrection of Jewish homage in the Christian sanctuary. The desire for beauty of office and method and material in the expression of the religious idea is in itself a Divine endowment. Historically it has contributed to the vast success, power, and splendor of the λειτουργία in churches owning the sacerdotal ministry. We are not now discussing the merits of sacerdotalism, but are occupied solely in discovering the inexpediency of developing the liturgical element to a point disadvantageous to the homiletical element, that is to say, the inexpediency of ritualistic excess. It is found in the fact that the decline of the ὁμιλία, through the predominance of liturgy over instruction, leaves proportionately unfed a profound and natural need of the human heart and mind, the need of contact with objective truth, and of instruction and guidance therein. The highest development of the religious nature is not attained through worship alone, but through communion with the truth under the direction of experienced teachers who themselves are taught of God. It will be found that the over-development of ritual, when accompanied with the decline of teaching, tends to evolve a popular type of religion more or less externalized, superficial, unspiritual, and superstitious. When He Who spake as never man spake, prayed, saying, "Sanctify them

through Thy truth; Thy Word is truth," He laid down a principle from which there is no appeal, that the deepest type of personal holiness is founded primarily on the ὁμιλία rather than on the λειτουργία — on contact with the Word, and discipline through the Word, and communion in the Word.

2. *Didactic excess.* It was to be anticipated that the extreme elevation of the λειτουργία above the ὁμιλία, and the growth in the Christian society of the Jewish sacerdotal conception of the service as an end in itself, consummated in its own performance, would ultimately produce a reaction in favor of the ὁμιλία. Puritanism was that reaction. Perceiving that for lack of systematic and intelligent instruction in the Scriptures, the popular mind was in danger of perversion from spiritual religion to a regard for liturgical forms, superficial, spectacular, unproductive of holy character, a tremendous rebound occurred from what were felt to be ritualistic excesses. The identification of liturgy with sacerdotalism produced violent reaction toward the didactic element in public ministration. The λειτουργία was held in contempt, the ὁμιλία was exalted,—the same instinct which led to the mutilation of churches, the effacement of fresco and mosaic, the stripping of altars, and the ostracism of priests, led to the mutilation of the Church service, the silencing of organs, the disbanding of choirs. By act of Parliament the Cathedral service was totally suppressed; every choir in England was disbanded, so that when the Restoration of Charles II took place in 1660 there was not a choir-boy in England.

The Puritans tore and burned all the music-books and sheet music on which they could lay their hands. They raided the magnificent Cathedral organ-lofts, and tore the noble instruments limb from limb. Most of these great instruments, sensitive and venerable as human creatures, they broke into kindling wood, and warmed themselves over timber that Tallis had caressed and Gibbons had worshipped. Organ-builders migrated to other countries. But four (so Sir Frederick Ouseley assures us) were left in England. The music of the Church descended to hideous psalm-tunes, full of harsh progressions and unprepared discords. In proportion with this degradation of the service was the magnifying of the sermon. The didactic function absorbed the interest and exhausted the powers of the ministry. Preaching became the summit and end of the *ἐκκλησία*. Lay sentiment co-operated with ministerial enthusiasm to glorify the *ὁμιλία* as supreme; influences and impressions were produced adverse to the liturgical element which even the liberalism of the nineteenth century has not wholly counteracted. It is perhaps difficult to stand upon the soil of New England and pronounce impartially upon the religious aspects of Puritanism. Yet fidelity to history compels the admission that the Puritan *ἐκκλησία* illustrates the element of didactic excess in public ministration. And it may be pointed out with candor that the extreme elevation of the sermon with the proportionate minimizing of the service in the Puritan *ἐκκλησία*, and in churches which have inherited the Puritan tradition, has entailed upon the ministry and

upon the people a corresponding loss, in the decline of the spirit of worship, the decay of reverence, the growth of controversialism, and of unbecoming familiarity in the House and Service of God. Examples could be multiplied, from the observations of men under fifty, of the extraordinary lack of reverence in some congregations and among some ministers inheriting the Puritan tradition. Worship, in the great and ancient senses of the word, had become a lost art; minister and people alike seemed destitute of the liturgical sense. The λειτουργία had perished, giving place to proceedings hasty, ill-considered, commonplace, and irregular, which appeared to have no significance other than that of conventional preliminaries to the main business of the ἐκκλησία, the sermon. The glory had left the shrine, the fire smouldered on the altar of incense, the lamps were dim, the praise was tuneless and heartless, prayer was despiritualized, the sense of sacredness was eliminated — the ἐκκλησία was sinking into the social club gathered about its orator.

Such have been some of the extreme variations in the balance of these elements of public ministration. We have pointed out the essential tendency as that of exaggeration: on the one hand, to ritualistic excess and the decline of teaching; on the other hand, to didactic excess and the decline of worship. Between these two extremes one might find, by searching the annals of public ministration, every degree of variation in either direction. The ideal of public ministration is the equipoise, the absolute co-ordination of these two elements, the

service and the sermon; and we declare without hesitation that the only hope of recovering that equipoise, on the one hand from ritualistic excess, on the other hand from didactic excess, is lodged with the ministry. Amidst the vagaries of public ministration which prevail in the ἐκκλησία of non-Episcopal communions, where, at the present time, it is possible to find every degree of perverted balance, from the exaggeration of the service into a musical entertainment, grotesque and lamentable, to the exaggeration of the sermon into a vain and effusive egotism which crowds out the rights of the people as worshippers and insists on self-display,—there is yet hope that in the evolution of the Christian society there may be a recovery of equipoise and a new co-ordination of the elements of public ministration even in congregations existing under the principle of voluntaryism; and that hope is lodged, as we have said, with the ministry. But not with the ministry as a body, acting in its corporate capacity through deliverances of synods and councils and assemblies. Under the principle of voluntaryism, where public ministration is regulated not by authority, but by the traditions of a congregation and the tastes and abilities of its minister, no amount of ecclesiastical legislation can restore the lost equipoise of the church service or co-ordinate the unbalanced elements. The hope is lodged in the education, the consecration, the effort, and the influence of ministers as individuals. Under an Episcopal system, the regulation of public worship is measurably possible by authority emanating from a House of Bishops. Under a volun-

tary system, the regulation of public worship is attainable only by love and care and consecrated tact, emanating from a manly life devoted in body, mind, and spirit to the evolution of the best in all things, and specifically to the co-ordination of λειτουργία and ὁμιλία in the ministration of the house of God.

From the conclusion at which we have arrived it is evident that the supreme earthly dependence of the ἐκκλησία is on the liturgical and homiletical qualifications of her ministers, inasmuch as no possibility of equipoise in public ministration remains in itself for a congregation whose liturgical sense or whose homiletical sense is perverted or depraved. Many a minister who encounters opposition from the congregation in his attempt to recover the lost equipoise of public worship thinks himself at the mercy of his congregation; but he forgets the prior fact that congregations have sunk into liturgical imbecility through the maladministrations of many clergymen whose liturgical sense was traditionally vitiated. It becomes, then, our duty to examine practically some of the conditions through which the present-day Protestant minister of a non-Episcopal ἐκκλησία may do something to show the ideal equipoise, the perfect co-ordination of λειτουργία and ὁμιλία in public ministration.

c. The nature of liturgical power. In congregations of the Episcopal order, the minister finds the question of λειτουργία answered by authority. The rubrics are put in his hand, with their ample and noble provi-

sions for congregational worship; his use of the Scriptures is determined by the lectionary; his order of thought in prayer is magnificently supported by collect and litany; his order of praise is directed by Psalter and canticles, and by the authorized hymnal; a progressive system of themes, chronologically charted on the vast outlines of the Christian Year, inspires and sustains dignity of mental movement. With him who enters the non-Episcopal ἐκκλησία as the leader of its worship, these conditions fixed by authority are exchanged for the indefinite flexibility of voluntaryism. No rubrics are at hand save the vague rubrics of local and denominational tradition; no lectionary divides the Scriptures for profitable use; no majestic and venerable forms of prayer relieve the strain of extempore devotion; the structure of the Christian Year is a thing often unknown, often known but to be reprehended with sectarian austerity; the office of praise is obscured by hymnals of indifferent merit and by choirs which in spirit, motive, and grade of ability are the offspring of perverted taste and false social standards in the community. Such too often is the λειτουργία of voluntaryism, among prevailing conditions of modern American Protestantism: an anomaly in the history of Christian order, an offense against the ancient ideals of Christian propriety, a composite of irrelevancies bound together by the conventional name of "church service," a series of unrelated acts performed successively by a minister nervously anxious to reach his sermon, and a choir devoid of sympathy with any element of the proceedings outside of the domain of music.

Nothing but familiarity dulls the sense of many otherwise delicately-organized natures to the absurdities continually perpetrated in the presence of patient or indifferent congregations under the vague and illusory title of church services. The basis of procedure lies not in uniformity of purpose on the part of all contributing to the worship, but in a species of veiled antagonism between the minister and the choir. On the one hand is the impatient minister doomed through a relentless conventionalism to be delayed by barricades of unintelligible anthems from mounting his rostrum; on the other hand is the choir vigorously proceeding to interpret a self-arranged program, and treating the whole occasion from the artistic point of view. The situation is grotesque, — the minister scheming to abridge the λειτουργία in the interest of his beloved ὁμιλία; the choir chafing under the intrusion of the ὁμιλία and luxuriating in the opportunities of a spurious λειτουργία. The impossibility of rescuing this situation by votes of presbyteries and synods is obvious. The rescue in each case is an act of personal heroism — the heroism of love, of unselfishness, of tact, of reverence, on the part of a man willing to devote long years of his life to the evolution of correct sentiment at a single point. The reformation of the λειτουργία of voluntaryism from its own absurdities and inconsistencies is a work worthy of the best energies of the best men. To regard it as a mere question of æsthetics is to miss its meaning. It is the recovery of the spirit of worship, the arrest of irreverence, the resurrection of the sense of sacredness in the religious

life of the non-Episcopal communions. In great humility the following suggestions are offered to him who, assuming the leadership of worship in the non-Episcopal ἐκκλησία, seeks to exercise liturgical power in his ministry. Putting aside all bitterness and all unseemly haste, he must run with patience the race set before him. The discovery of abnormal conditions in the church service must not entrap him in acts of wanton radicalism. Recognizing the slow process of decline by which the λειτουργία of voluntaryism has been depraved, he must exercise broad patience in the effort of recovery. He must, in the spirit of Matthew Arnold's noble sonnet, account this one of the tasks

"Too great for haste, too high for rivalry."

In the prosecution of his effort he must be guided by principles rather than by impulses. Impulsive reforms are subject to disastrous reactions. Three principles are herewith suggested for the consideration of those who would develop in the non-Episcopal ἐκκλησία a liturgical use worthy of the great possibilities of voluntaryism — possibilities in some senses greater, more magnificent, more spiritually effective than those which exist under the regime of rubrical authority.

1. *Personal preparation.* It is vain to hope that a man without a prayer-book, and without the prestige of rubrical authority, can continue to minister effectively in the liturgical office without continuous and exhaustive personal preparation. The fallacy that a man need take thought for the ὁμιλία alone and that the λειτουργία will somehow be mercifully added unto him without care on

his part, lies at the root of the present anomalous situation in many non-Episcopal churches. A distortion of perspective has occurred, whereby the ὁμιλία is brought so far into the foreground as to conceal the λειτουργία; the solicitude of the minister is absorbed in the successful delivery of his sermon, to which the service seems but the conventional background. Dominated by the homiletical passion, he is indifferent to all else in public ministration. The reading of Scripture is an item not to be unnecessarily prolonged; prayer is left to the impulse of the moment, supported by verbal commonplaces; praise to the choices of the choir. The result is mediocrity, dullness, and carelessness, under which the spirit of worship languishes in the congregation, giving place to restlessness and the lust for entertainment. It is a most extraordinary perversion of the normal order. If, under any circumstances, the neglect of personal preparation for liturgic ministry could be justified, it would be under the regime of rubrical authority, wherein a man is denied option in liturgical use, and must therefore acquire fluency in the authorized mode. Yet, under the principle of voluntaryism, where preparation is the sole defense against mediocrity and slovenliness, we are confronted with an habitual neglect of that defense. He, therefore, who entertains hope of reforming the λειτουργία of voluntaryism must institute thorough, constant, and devout personal preparation. It will consist mainly in *the discipline of the liturgical sense,* and in *secret and immediate self-consecration.* The liturgical sense is partly an intuition, partly a fruit

of training. While not involving sacerdotalism, it is in essence a priestly concept. It is the concept of being the people's representative in their approach to God — the guide and spokesman of their worship. Reverting to a statement made earlier in the lecture that the root of the word λειτουργία is λεῖτος, "belonging to the people," it is evident the liturgical sense implies a recognition of this mediating function as between the ἐκκλησία and God — a mediation that is not sacrificial but expressive. Liturgical ministration is the expression in concrete word or deed of the worship, petition, and intercession of many hearts. In some temperaments the liturgical sense is intuitive: but in all who submit to preparation it can be cultivated. The discipline of the liturgical sense is a life-long training in which progress is always possible. By intercourse with the noblest liturgical models, by thorough and incessant study of the theory and practice of worship, by devotional contemplation of those aspects of truth which kindle the nobler emotions, by scrupulous care in the liturgy of the household and in the liturgy of secret devotion, that great instinct can be trained to a high degree of efficiency, and the mind can be furnished with ideals before which all slovenliness and thoughtlessness shall be put away for ever. But the personal preparation which, under the voluntary system, becomes a secret of liturgical power, is also something more specific than the general discipline of the liturgical sense: it involves secret and immediate self-consecration before acts of public ministry. To enter upon public ministration with the ὁμιλία as the

one great objective, before which the λειτουργία is a mere conventional preliminary, is a practice debasing to ministry and people. A man should feel the deep solemnity of each public occasion for worship as it arises. He should realize the doom of leadership, should feel the weight of expectant lives looking to him for inspiration, should sink helpless before his God to be lifted up by a Divine Hand, and sent with the fresh baptism upon his soul and the fresh fire upon his lips from the secret place of the Most High into the great ἐκκλησία. Nor can one know all the dignity and wealth of the λειτουργία of voluntaryism until he has thus learned hourly to place himself in God's hand for counsel, direction, and the chrism of the Holy Ghost.

2. *Liturgical unification.* In addition to the subjective preparation just described, he who hopes for liturgical power in a regime of voluntaryism must keep, as one of his main ideals, *Liturgical unification:* that is to say, the introduction of some unifying principle into each service as it occurs. It will be borne in mind that the Episcopal service is prearranged by authority in a manner which saves it from the excesses and anomalies of voluntaryism, and which adapts it to the successive subjects of the Christian Year. This directive influence of the rubrics is lost in the non-Episcopal service. There is no objective standard by which to regulate liturgical use, other than the variable standards of local and denominational custom. It must, therefore, devolve upon the minister to treat each occasion of public worship as a separate event, for which unique and reveren-

tial preparation is required under a principle of liturgical unification. This term implies the choice of some central idea or motive, around which the service, in all its parts, shall be constructed. The end in view is not uniformity, a monotonous repetition of one idea, but unification, a process of liturgical correlation, by which that which is casual and irrelevant is prevented, and that which consists with and progressively secures the expression of the great central motive is thoughtfully arranged. The possibility of liturgical unification is conditioned on two factors: the enthusiastic devotion of the minister to the λειτουργία, and the co-operation of those who administer the various elements of the λειτουργία.

The minister must love and reverence the λειτουργία. It must be dear and great in his sight. He must be awake to the priestly concept of representing and guiding the people. He must perceive the intrinsic solemnity and nobleness of the liturgical office. He must apprehend the rights of the people, that their opportunity for worship be not minimized and narrowed by lack of care on the part of its natural director. He must possess a deathless enthusiasm for λειτουργία which rises in all its strength and freshness toward each successive occasion, refusing to allow one service to go by default, after the haphazard mode. And in addition to this ministerial enthusiasm there must be co-operation in spirit and in fact between those who administer the various elements of the λειτουργία. These are chiefly the minister and the choir. Liturgical unification under

the voluntary system is inconceivable apart from this co-operation. The prevailing absence of this co-operation is one of the leading causes of the present grotesque and anomalous situation. The minister and his choir are administering the λειτουργία without conference. The result cannot, without miraculous intervention, be other than liturgical confusion. It is customary to censure choirs for their lack of sympathy with the service. The censure is misplaced. The choir has been driven into irrelevancy by ministerial neglect. A long evolution of injustice has placed the choir in its present liturgical embarrassment. Generations of ministers neglecting the λειτουργία for the over-development of the ὁμιλία have developed a race of liturgical aliens in the choir-loft, who, being left out of the confidence of the clergyman, and kept in ignorance of his purposes, are compelled to work in the dark, following the devices and desires of their own hearts. A minister has no right thus to treat his choir. Apart from the discourtesy involved in the cold, and often contemptuous, neglect of those who are, nevertheless, his co-laborers in the λειτουργία of God's House, and apart from the selfishness of absorption in the ὁμιλία, there is a threefold injustice wrought by such neglect: an injustice to the choir, an injustice to himself, an injustice to the congregation. Injustice is done to the choir by depriving it of information to which it is entitled in the nature of the case. Music is not a mere physical satisfaction; it is an intellectual influence whose value depends on its correlation to the environment. The music of the

λειτουργία cannot be estimated apart from its environment. Music, physically beyond criticism, becomes intellectually and spiritually repugnant if it violates the conditions of its environment. The choir that is shut out from the confidence of the minister and kept in ignorance of his plans, is humiliated and dishonored by being compelled to risk the most fatal antagonisms with its liturgical environment, and to endure censure which should have fallen on the head of the minister. Injustice is done to the minister by his own lack of co-operation with his fellow-laborers. The ὁμιλία cannot stand alone and maintain its value in the face of a discordant and slovenly λειτουργία. What God hath joined together let not man put asunder nor throw into collision. He who supposes that the ends of worship are accomplished in the creditable performance of the ὁμιλία is deceiving himself. The best sermon ever preached may be stultified and confounded by the possibilities of a bad service; and a reverential, loving, unified service may, through the mercy of Him who can rescue the weak things of the earth for His own glory, lift into comparative power an indifferent sermon. Injustice is done, above all, to the congregation by this neglect of co-operation on the part of those whose duty it is to prepare a worthy service. It is extraordinary that congregations have not long since demanded this co-operation in their own interest. They are alert to the lapses of the sexton, and pursue him with reproaches for dusty pews or unopened windows; but they endure in silence this neglect of co-operation on the part of those whom they have

chosen to prepare for them the opportunities of Christian worship. It is to be feared this silence is not an evidence of tolerance, but of the deterioration of the liturgical sense under prolonged maltreatment; and that the hideous anomalies of the voluntary service are not perceived by many in whose presence they occur. The movement for liturgical unification must be made, and can only be made, by ministers individually whose eyes are opened to the glorious possibilities of voluntaryism, whose minds are quickened and ennobled by converse with the greater liturgical models, "whose senses are exercised by reason of use to discern between good and evil."

3. *Liturgical intelligibility.* To what has been said regarding personal preparation and liturgical unification as great objectives before him who hopes for power as a director of worship, a few words must be added on the subject of liturgical intelligibility. In the Roman ἐκκλησία, where the sacerdotal principle reaches its highest Christian development, it is frankly conceded that liturgical intelligibility is not a desideratum. The service is sung in Latin and the priest celebrates with his back to the people. In the Anglican ἐκκλησία, where the sacerdotal principle is found with varying degrees of development, liturgical intelligibility is greatly assisted by the prayer-book, the hymnal, and the printed texts of anthems, but is modified by the respective attitudes of the church parties toward the sacerdotal idea. In the Low Church party, where a simpler view of the ministerial office prevails, the service is highly intelligi-

ble; in the High Church party popular intelligibility decreases as the sacerdotal theory strengthens — the service is intoned, and much of the Eucharistic service is performed with the face of the priest averted from the people.

In the ἐκκλησία of the non-Episcopal bodies, where the sacerdotal conception of the ministerial office is very largely disowned, the *theory* of public ministration is that of complete intelligibility for the sake of the people. There is nothing to be concealed or reserved. They have right of access to all: the minister is simply their representative, officiating on their behalf, for the sake of order. *They* are the priests. But this theory of liturgical intelligibility in which is involved the very life of the voluntary service, is frequently nullified in practice, not by ecclesiastical reasons, but by physical reasons. The authors of this comparative obscurity are the minister and the choir. On the one hand, the minister, through an inadequate sense of the dignity and importance of every part of the λειτουργία, becomes slovenly in his reading of the Scripture and inaudible in phrases of his prayers, treating the final syllables of words with undesigned contempt and depreciating the value of vowels. On the other hand, the choir, being shut out from intelligent knowledge of the liturgical plan, engages in musical ventures, to interpret which to the congregation no provision has been made: the anthems are without significance, save in exceptional cases where the words are familiar; thus the liturgical intelligibility of portions of the service is constantly imperilled

and frequently destroyed. The congregation is compelled to sit through periods of vacuity every instant of which is liturgically destructive. It cannot be too urgently pointed out to him who seeks for power as a director of worship that liturgical intelligibility under the voluntary system is absolutely necessary to success. There being no lectionary to guide the people in the reading of the Scriptures, and no prayer-book to put them in possession of the sentiments of devotion, the minister, by the luminous clearness of his own diction, by the sobriety, the simplicity, and the scrupulous distinctness of his enunciation, must be to his people prayer-book and lectionary, that in his voice their own thoughts may find a voice. And as to the singing of anthems, it should be the objective of every man who conceives of the λειτουργία worthily, to put into the hand of the congregation the printed text of every anthem sung in the church, thereby bringing back to its ancient dignity an element of service which is intrinsically one of the most powerful, but which, under the anomalous and freehand methods of American voluntaryism, has become an offense against the decorum and intelligence of those who come to worship God in His sanctuary.

We pass now to the fourth and last main division of this lecture.

d. The nature of homiletical power. Any attempt to portray, upon the closing pages of this lecture, the vast principles revealed in God's Word and discovered

by centuries of experience which regulate preaching, would be foolish and futile. No other purpose is in view than to offer, very humbly, some conclusions of a practical character concerning the nature of homiletical power, which have formed themselves in the mind of one whose lot has been cast, to some extent, among the activities of pulpit work.

1. *As to the true sense of* ὁμιλία. Professor Mahaffy, in his very thoughtful and stimulating essay on The Decay of Modern Preaching, describes, in an epilogue, his own opinion as to the future of preaching: "As regards the future of preaching, I confess that among the better classes and with educated congregations, I think its day is gone by. They no longer want instruction from the pulpit, when they can find it in thousands of books; nor will they be led by the opinions of men who are not superior to themselves in intellect and culture, often not even in training. They will no doubt continue to attend sermons for years to come, by way of occupation on an idle day — it may be from some intellectual interest in special preachers, or as an example to young people. But the days for any average minister to lead and influence such people *by his preaching* are gone by." The probable truth of this disheartening verdict is to some extent supported by the indifference manifested toward preaching in many influential circles, and by the limited and declining attendance at many points where preaching is regularly administered. Yet, if it were possible to investigate each case where preaching has lost its efficiency, a cause of decay would be

found in the man, or in his method, or in the habit of his people, not in the institution itself. The institution of preaching is founded in the great law of fellowship, a law fundamental to human society and not dependent upon local conditions. The essential idea of ὁμιλία is communion, friendly intercourse. The demand for preaching is created not by ecclesiastical custom but by natural instincts. The ὁμιλία is natural, not artificial—an organic function of human society, like law-making or love-making. It is intercourse in the realm of religion. The human mind not only adopts religious opinions, but demands some objective expression of them from another human mind, thus creating a basis of intercourse. A religion without preachers is inconceivable. For religion cannot be wholly subjective. It reaches outward for an answer and an uplift. Preaching is the answer to the involuntary demand of the religious instinct of man. Hence, normal preaching, the true ὁμιλία, that which is not a mere function of ecclesiasticism, but a function of nature responding to the intuitive demand, must be in touch with life, relevant to life, appealing to life. Preaching becomes inoperative when it becomes a function of ecclesiasticism, unrelated to human life. The hungering instincts of expectant hearts go out toward such preaching, only to be sent empty away. The preaching may be theologically correct and intellectually good, but it is not ὁμιλία, it is not communion, it is not in touch with life; and from it hearts react, as they who have asked bread and have received a stone. The great preachers are those whose

preaching is ὁμιλία—putting the truth in touch with human lives, and bringing human lives in touch with truth; and until humanity itself is dehumanized, and its fundamental instincts are annihilated, the day of the ὁμιλία will continue, not as a function of ecclesiasticism, but as a function of nature. He, therefore, who hopes for homiletical power in public ministration must abide in the true ὁμιλία, recognizing as the objective in preaching, communion and fellowship with lives. He must conceive aright of his own organic relation to society, as the answerer of a need, the supplier of a demand. Should he lose sight of this, to conceive of preaching as the act of an intellectual artist or a theological savant, he may retain ecclesiastical distinction, but he has parted with homiletical power.

2. *As to the physical element in the* ὁμιλία. From the point of view of the foregoing remarks it will be seen that the ὁμιλία is intensely human. It is, indeed, the communion of life with life. As in the Person of our Lord we find the hypostatic union of the Divine Nature with the Human Nature, so in the person of His minister the elements of liturgical and homiletical power form a kind of hypostatic union of the Divine with the human. In the λειτουργία, his strength is manifested Godward in its power to lift people as on the wings of eagles toward the unseen and the infinite; in the ὁμιλία his strength is manifested manward in its utter oneness with human life. Therefore, it is no illusion that the physical element enters into preaching, nor is it a proposition on which we need dread to look, through fear of

materializing an office in which the Spirit works. The Spirit works through an instrument in preaching, and that instrument is partly physical. The maltreatment of that instrument may *limit* the Holy Spirit. It is obviously within the power of God to produce superior results with inferior instruments, but in the ordinary operations of the Spirit the physical instrument may advance or retard the message. It is impossible to dissociate the majesty or charm of outward personality, the adequacy of voice and demeanor, from the message of some of the greater messengers whom we have known. And whilst the vanity of such outward gifts without the Spirit is palpable, it would be folly to depreciate the instrument for the glory of the work it is called to do. Let a man, then, acknowledge the humanity of the ὁμιλία by glorifying God in his body. Let him know that he can come into more close and compelling touch with lives by all that makes for bodily strength, bodily cleanness, bodily completeness. Let him discover the folly of violating sanitary law in the very act of preparing for that homiletical office in the discharge of which every element of physical power is an added resource. The humanity of the ὁμιλία makes the evolution of a complete manhood *divine*. Abstinence from every enervating custom; the religious use of sleep and food and bath and exercise; the scrupulous regard for physical law, are as much and as nobly elements of homiletical preparation as the labors of the study: for in the last analysis, the ὁμιλία is not the acumen of philosophy, nor even the glory of eloquence, but the touch of life on life.

3. *As to the didactic element in the* ὁμιλία. In the American Protestant congregation of to-day the minister is still a teacher: the didactic element enters into the ὁμιλία. But it becomes an anomaly unless exercised in relation to the altered conditions of modern life. The priest of the Middle Ages was a teacher, standing in the midst of an ignorant community, and representing in his own person the authority of sacerdotalism and the monopoly of knowledge. To-day the non-Episcopal minister stands in his simple pulpit, a man among his brother-men, their servant for Jesus' sake. Around him is a community of lives trained under the four dominant influences of the time: the instinct of true democracy, the prevalence of higher education, the directness of the humanitarian sentiment, and the spirit of individualism in religious thought. As he rises to preach he is met by eyes that read without restriction all opinions on all subjects, by minds that have become self-emancipated from many traditional concepts, and that have rejected, consciously or unconsciously, the sacerdotal theory of the ministry. Under these conditions, in what sense can the minister be a teacher? Not in the mediæval sense. It is too late in the history of the world for the pulpit to tell the people what they shall believe or what they shall not believe; too late in the history of Dissent for the preacher to invoke the authority of the Church as evidence of the validity of doctrine. Above all, it is too late in the history of education to presume upon the ignorance of one's hearers, and to attempt to counteract individualism in thought

by sweeping appeals to tradition. And of all misuses of the ὁμιλία, religious controversy is perhaps the most fatal blow to true power. To use the brief seasons of the precious ὁμιλία in attacking those who, in this age of individualism, have a right to their opinions, is to commit an injustice against the souls of men. But if the altered conditions of the present day have modified the didactic element in the ὁμιλία, they have not reduced the dignity of that element. In a noble sense the true ὁμιλία is magnificently didactic. He who would have homiletic power may still, without arrogance, regard himself as a teacher sent from God. It is his, in the true ὁμιλία, which is the touch of life on life, to teach men how to live. This he does by a process of interpretation. He interprets to them the ideals of living: that they may see them in all their varied glory and greatness. He interprets to them the actual relations of the present-day life, which it is his business to study; to co-ordinate and explain the forces playing through the present age, to point out their modes of contact with individual life. He interprets to them their own selfhood, by the power of skilled analysis; laying open to their observation the processes of their own minds, the passions and motives of their own hearts. Thus is he a teacher. Again, it is his, in the true ὁμιλία, to teach them how to think: not to presume to determine for them the subjects of thought, nor the conclusions to be held touching those subjects, but to lead them on to the doing of their own thinking in the broadest and the grandest way. Thus is he a teacher. Above all, he is

a teacher in the supreme office of bearing witness to the Truth, as an ambassador of Christ and of the Word. Divesting himself of inherited pre-suppositions concerning the testimony of the Scriptures, and daring to brave the storm of criticism raised when a man breaks loose from the venerable perversions of Scripture sanctioned by tradition, and, going back to the Word, reports his findings without fear and without sectarian bias; he shall find herein the modern place for the didactic element in the ὁμιλία. Nothing is more characteristic of this age of individualism than its common interest in the primitive truth. The individualism is not a revolt against truth as such, but against *ex parte* perversions of truth made and maintained in the interest of sectarianism. This great and broad-spirited age is hungering for the primitive truth, and they who will bear witness to it fearlessly are teachers who command a hearing. And the culmination of this witness-bearing is in the testimony concerning Christ. The place of Christ, not in modern theology alone, but in modern life, is something only to be estimated by the willingness with which, in an age of heroic and adventurous individualism, the learned and the unlearned, the orthodox and the unorthodox, the old and the young, feel the spell of His Name, the authority of His Words, the unique value of His Person.

4. *As to the sympathetic element in the* ὁμιλία. After the prolonged reiteration of the fact that ὁμιλία is the touch of life on life, it needs but a word to point out that sympathy is the key of power. To know the pro-

cesses of human life, to watch with incessant care the changing phases of its greater and its lesser problems, to learn the vernacular of common thought, and take the pulse of common emotion; to go with lives up on to their heights of joy, to plunge with them down into their abysses of woe; to drink of the cup that men drink of, and to be baptized with the baptism that men are baptized with; to understand the humiliation of disgrace without either sharing it or shrinking from its fellowship; to recognize the majesty of motive enshrined in simple and common acts; to see, to touch, to live with, and to love the lives of people,—this, and only this, brings into the ὁμιλία that wondrous sympathy which is the key of power. Strong may be the faith built on the foundation of apostles and prophets, mighty and illimitable the hope entering far within the veil, but greater than these as a secret of power over human lives is the *caritas*—the love, the Godlike sympathy—which lives unfailing when tongues and prophecies are done away: seeking not her own, vaunting not herself, bearing all things, believing all things, hoping all things, enduring all things, suffering long, and kind.

VI

QUALIFICATIONS THEOLOGICAL AND ECCLESIASTICAL

VI

QUALIFICATIONS THEOLOGICAL AND ECCLESIASTICAL

WE have arrived at the concluding stage of our discussion. In a few sentences its general outline can be reproduced. Lecture I presented a fundamental thesis: "The power of a qualified ministry," and formulated a concept of power based, not on historic ecclesiasticism, but on consecrated individualism. Lecture II defined personality as triune, and proceeded to examine its first and second realms, namely, the realm of body and the realm of mind, for principles of physical and intellectual qualification. Lecture III dealt entirely with the third realm of personality—the realm of spirit—as qualified for power through experience and through devotion. Lecture IV, passing beyond the development of personality, investigated the application of personality in the first of three concentric circles of influence, namely, the circle of relationship with individuals, conditioned on social and pastoral qualifications. Lecture V investigated the application of personality in the second of these concentric circles of influence, namely, the circle of relationship with the congregation as leader of worship and guide of thought,

conditioned on liturgical and homiletical qualifications. The present lecture is intended to investigate the application of personality in the third concentric circle of influence, namely, the great circle of relationship with current thought and with the Church at large, conditioned on *theological and ecclesiastical qualifications.*

It was to be anticipated that the theory of individualism as the basis of ministerial power must, in the last analysis, conduct the mind to some conclusions involving a larger liberty of theological thought. In the first and second circles, that is to say, in matters social and pastoral, and in matters liturgical and homiletical, the practical effects of the individualistic theory of power do not appear materially to disturb the conventional order of organized Christendom. But when we apply the theory of individualism in the third circle, and inquire into its practical effects on theological opinion and on ecclesiastical relationships, it becomes evident we are dealing with a reconstructive principle. No one, therefore, should commit himself to the fundamental thesis of these lectures, namely, that consecrated individualism, and not ecclesiasticism, is the basis of ministerial power, until he has followed the thought to its ultimate conclusions. Premature self-committal to the individualistic theory involves the risk of surprise and discomfiture, when one is compelled, in the light of the last analysis, to behold how the theory points to the liberalizing of the Church and to the reconstruction of some of its established usages and opinions. It is for the purpose of fac-

ing and formulating some of these ultimate conclusions, and of encouraging men to ponder them in a broad and kindly spirit, the present lecture is undertaken.

When, divesting the mind of polemical pre-suppositions, we attempt, in true gentleness of spirit, to study the theological situation as it is spread before the younger men who enter the present-day ministry, we note certain interesting and suggestive phenomena. The writer believes it to be quite possible to consider these phenomena with intellectual freedom, yet with the most respectful acknowledgment of opinions differing from his own. Nothing could be more remote from his present intention than an irreverent and unbecoming treatment of venerable opinions, to whose conservativism the Christian society owes a vast and an eternal indebtedness.

1. *The phenomenon of popular individualism in theological thought.* In Lecture I it was pointed out, in substance, that the values of all instruments, physical or intellectual, must be determined in relation to the conditions under which they are applied. There appears to be no such thing as intrinsic value unrelated to use and application. Lack of correspondence between an instrument and the sphere of application obliterates value. A gold coin has value when applied in commercial exchange, but is worthless as an instrument to quell a fever or to set a broken limb. A yacht has value in the splendid pathways of the summer sea, but is worthless in the ice-bound cañon of the Rocky Mountains. Holiness has value in relation to worship and conduct,

but is worthless as a qualification for handling the intricate engines of an ocean steamer. The correlation of the instrument to the sphere of application determines value. Herein lies a principle vital to ministerial power. A ministry trained without regard to the contemporaneous intellectual and spiritual phenomena of popular life is historically an anachronism, ethically a non-conductor of power. This statement would require no modification if applied to centuries in which the power of ecclesiasticism was most transcendent. When the Church ruled by fear illiterate and superstitious populations, her ministry, schooled into impersonality, and invested with awful functions of mysticism, maintained its power because of its exact correlation to the existing popular phenomena. Even so could ignorance be held in subjection; even so could superstition be ministered unto. To-day the material power of ecclesiasticism might be equally supreme if the popular phenomena were unchanged. But the popular phenomena are absolutely transformed. Individualism in theological thought has, to a large extent, taken the place of submission to clerical direction. The forces producing this change in our own land and time have already been named: the growth of pure democracy, the growth of popular education, the growth of humanitarian sentiment, and the growth of individualism in all lines of thought. These forces have co-operated to breed a generation less tolerant of clerical direction, in the mediæval sense. If any are inclined to regret this transformation their regrets are unavailing. The phenomena of mediævalism are irrecoverable.

It were easier to gather the leaves of last autumn, affix them to their parent branches, and charge them with vivific juices, than to restore the conditions under which sacerdotal authority once influenced faith. He who, going forth into his ministry at the present day, will seek in a manly way to gain the confidence of men and to come in touch with their real thought, shall not lack for evidence that what has just been said is no overstatement of the fact. He will find how comparatively slight is the proportion of influence exerted upon the popular mind by the distinguishing attributes of historic sectarianism. The theological conditions which agitated the early history of Protestantism, and which gathered into an almost military uniformity bodies of Christians set in stern opposition to one another; the fierce speculative contests out of which issued, for example, the Westminster Confession of Faith, have given place to other interests born of the later times. It involves little risk to hazard the opinion that many of the lay members of the Presbyterian Church in the United States, so far from being intellectually or spiritually affected by the Westminster Confession, are ignorant of the contents of that document. That which was, under earlier and different social conditions, undoubtedly a basis of sectarian unification, has become comparatively inoperative in relation to the public mind under the later social evolution. To assert this is neither to discredit the past nor to depreciate the present. It is to record a fact supported by evidence. The intellectual condition of Protestantism has changed. The popular phenomena

of the seventeenth century have vanished, be it for better or for worse. To-day, whatever ecclesiastical sectarianism may represent, popular sectarianism is more of a convenience than a conviction. In its place has come individualism in theological thought. One must belong to some sect in order to receive the Communion and to accomplish recognized membership in the visible Church. But it would probably be difficult to prove that sectarian church-membership is always equivalent to the expression of sectarian convictions. If visible church-membership were attainable without sectarian identification, it might soon appear that uniformity of denominational sentiment is not the chief consideration in determining the ecclesiastical connections of the laity. Family association, social affinity, proximity of residence, favorable opportunity for Christian work, and, above all, the personal influence of ministers, largely determine the *locale* of lay church-membership. Theological uniformity, sectarian solidarity, have possibly less and less to do with individual action in the formation of religious opinion. This is not to assert a decline in the vigor of thought. It is to affirm the arrival of a new stage in the evolution of religious consciousness. The lay mind, in all intelligent communities, is approaching the concept of faith from new points of view and under the influence of new forces. The pulpit holds neither the monopoly of knowledge nor the censorship of private opinion. The sectarian title of many a modern church might be found to stand in strange contrast to the variant opinions and beliefs of its members. Liturgical

uniformity will not, by the trained eye of a student of modern thought, be mistaken for theological consensus.

2. *The phenomena of clerical subscription and traditional orthodoxy.* It is to be borne in mind that the ministry of the present day is a product of popular life, not an alien creation. The Protestant ministry is not a Levitical caste, separated by inheritance, by birth, by training, from the common life of the people; reared in scholastic seclusions unvisited by the sweeping winds of current thought, unaffected by the forces dominant in lay life. On the contrary, it is a product of lay life. Its *personnel* consists of men reared in general society, and educated by the forces that educate society. Ministers, like other men, are born and grow "among those vital forces which are moving and reconstructing the modern world." Naturally, therefore, they would stand as involuntary exponents of the contemporaneous mental and ethical attitude toward truth. They cannot, in fact, save by artificial means, escape the influence of the contemporaneous mental and ethical attitude. The strong words of Martineau[1] state an indisputable fact: "The ethical action and reaction of men upon each other will be infinite, and will so far prevail over the solitary force of individual nature that no one, however exceptionally great, will escape all relation to the general level of his time." It has already been pointed out that the contemporaneous mental and ethical attitude toward truth is individualistic; that is to say, people pursue their own lines of thinking without a mediæval

[1] *Seat of Authority in Religion*, p. 54.

submission to clerical direction, and approach the concept of faith from variant points of view. It therefore follows that the ministry, as one of the products of lay life, must partake of this contemporaneous tendency to individualism and variant points of view. The mind of the ministry, unless restricted by artifical means, moves with the mind of the age.

Theoretically it would appear reasonable to look for an unrestricted evolution of Christian thought, in which the ministry and the laity alike would, under the guidance of the Spirit, continually advance from stage to stage of theological belief, in accordance with the advent of new and better conditions for the discovery and comparison of truth. But when we examine the history of ministerial thought we find that the process has not been one of unrestricted evolution. The evolution has, indeed, been perpetual, because it proceeded from forces in the human mind and in the Spirit of God incapable of annihilation; but it has not been unrestricted. On the contrary, if we extend our observations over the last two centuries, during which has chiefly occurred the development of sectarianism, we find a conservative ecclesiasticism tending to restrict the evolution of clerical thought. The instrument employed for this end is "Subscription." The writer is, of course, conscious of the breadth of the subject to which he now refers, of the numerous opinions held concerning it, and of the fact that, as a present-day question, it is more relevant to some parts of the Christian Church than to others. The observations which he is now about to make are

made in a spirit of reverence for the historic standards of evangelical Christianity, and for the convictions of those to whom subscription to those ancient denominational standards appears essential to the maintenance of sound doctrine. It is in no unbecoming spirit of radicalism, but in deep humility and in zeal for the honor of the Gospel, he advances the following tentative opinions. It is conceivable that subscription to an ancient denominational standard may become a present embarrassment to certain minds, and a future hindrance in the path of Catholic unity. This may best be shown by making use of a familiar illustration. The Westminster Confession was formulated in the seventeenth century, and represented in a masterly manner contemporary thought from a certain point of view and under the influence of local conditions. As a memorandum of that contemporary thought, and as a monument of those local conditions, it is incomparable. But the Westminster Confession, when employed, not as a memorandum and as a monument, but as an instrument of subscription, that is to say, as an instrument for the propagation of sectarian uniformity, may conceivably appear to certain minds as in conflict with the principles of evolution which prevail in all nature and in all processes of the human intellect; and as an effort of ecclesiasticism to guarantee the perpetuity of an organization by compelling the ministry to subscribe, at the outset of their careers, to a document framed under conditions not only anterior to but differentiated from those conditions which now exist. This is, to some minds, a philosophical embarrassment. There

can be no impropriety in stating that some encounter distress of mind in the attempt to subscribe to a certain theological declaration made at a distant period under strenuous and special conditions; and to restrict, by means of such subscription, the mental processes of persons existing in a subsequent period and under advanced and improved conditions of knowledge. Furthermore, the embarrassment is increased (in the Presbyterian Church) by the fact that subscription to the Westminster Confession is imposed, not upon laity and ministry alike, but upon the ministry and eldership only, upon the teaching and ruling body. It is well known that subscription to the Westminster Confession is not a condition of lay-membership in the Presbyterian Church. The lay mind is free to yield itself to the splendid forces of this age of individualism in religious thought. The clerical mind, in the judgment of some, appears to be restrained from reasonable liberty by subscription. Between the processes of the lay mind and the processes of the clerical mind is thus apparently introduced a principle of differentiation. The lay mind is free, and rejoices in its freedom, to climb from height to height in the acquisition of truth, gaining new views of God, new visions of the relation of truth to life and of life to truth. The clerical mind is embarrassed by conscientious obligation to a seventeenth century thesis, formulated among social and political and intellectual conditions unlike those of the present day.

Nor can there be an impropriety in pointing out, as one of the factors of the present theological situation in

those parts of the Church where subscription to the ancient sectarian symbol is required, that the act which is to some so easy as to be almost involuntary, is by others accomplished under conditions which have at times amounted to an ethical burden. A few brief observations upon the psychological phenomena of subscription will illustrate this remark.

a. Heredity. The determinative influence of theological ancestry is tremendous. It involves the whole question of physical and mental heredity. None is exempt from its influence. Its effect upon subscription can easily be traced. Unquestionably, the strong virility of conviction which produced the leading sectarian symbols projected its influence into unborn generations, and that influence has not yet wholly spent itself. Still there are men who, in the fibre of their minds, are reproductions of the minds that wrestled with the speculative problems of the Jerusalem Chamber at Westminster. Still there are men whose point of view is not materially altered by present conditions, having been so intensely predetermined by the past. To such minds subscription is an act both of conscience and of worship.

b. Inertia. The exact force of this word, as a term in physics, is the tendency to continue in the existing state. To some minds the act of subscription may be believed to be an act of inertia. It is a matter of course. The sectarian institution is accepted as of God: subscription as the instrument of sectarian continuity is a step so natural that it is practically involuntary. To preach as the fathers preached, to stand where the fathers

stood, to promulgate the same view, is accepted as the axiomatic duty of the ministry. No other thought enters the mind but the thought of perpetuating the teachings of the sectarian symbol.

c. Acquiescence. There is reason for believing that for some men trained amidst the influences of present-day thought, who enter the ministry of non-Episcopal denominations, the word "acquiescence" describes the state of mind which accompanies subscription, not to the Catholic creeds, but to the ancient sectarian symbol. Subscription is reluctantly conceded as an enforced condition of entrance to the ministry. Behind this involuntary reluctance lie no frivolous and captious objections, but certain intellectual and spiritual embarrassments which readily crystallize into words. They may thus be defined. *The embarrassment of the individualistic instinct.* Ministers are a product of their time. They evolve out of current conditions, not apart from them. Present-day ministers are intuitively individualistic because the age which has evolved them is an age of individualism. They have done their own thinking from the days of their youth: they have walked at liberty as the sons of God through college and through seminary, and now with a developed personality, and with individualistic concepts, they approach the ministry. On its threshold they are met with the duty of subscription to an archaic symbol of uniformity, representing the individualism of authors who were trained in another age of the world. Submission to this demand is yielded as the price of entry to a blessed and desired

life-work: but the submission is not accomplished without intellectual suffering. *The embarrassment of the pastoral instinct.* Acquiescence to subscription is made and endured by many under the embarrassment of the pastoral instinct. It is well known that the lay mind shrinks from subscription to anything outside of its own convictions, and is working its way onward freely and vigorously in a progressive theology. And not a few who, as lovers of men, long above all else to keep pace with human hearts in their spiritual processes and to direct those processes in the best and wisest manner, amidst the flexible and fluent forces of modern thought, are embarrassed by this official obligation to the past, which seems, to many a lay mind, to separate the ministry from the people. People attribute to the ministry sympathy with all that to which they have given their official subscription; and it is to be feared that many a nineteenth-century man and woman shrinks from a ministry supposed to be living in the light of seventeenth-century convictions. *The embarrassment of the ethical instinct.* It is without doubt true, however much to be regretted, that to some men subscription to an archaic sectarian standard seems an act of moral insincerity. It is but too well known that subscription to one of the greatest sectarian symbols is accomplished by some under a process of so-called "mental reservation," which amounts to actual dissent, and that open dissent from certain contents of the symbol is not infrequent. This dissent is not flippant: it is the serious and painful self-justification of minds that cannot be untrue to their convictions.

It is greatly to be feared that ministerial power is impeded by the presence of these involuntary embarrassments under subscription. When the individualistic instinct chafes under the enforced surrender of its liberty in the Spirit to the speculations and polemics of a long-departed century; when the pastoral instinct is oppressed by the ecclesiastical requirement of a badge that seems, in the judgment of some, to isolate the minister from the current forms of thought and to misrepresent him before men as a devotee of past theological discussions rather than a virile seeker after truth; when the ethical instinct suffers, whether reasonably or unreasonably, under the strain of solemn subscription to that which, in some of its particulars, the intellect and the heart disavow — it is possible that a reaction may ensue unfavorable to ministerial power. The form of this reaction may be variant, but one of its probable phenomena would be *traditional orthodoxy*. By this term is indicated an ecclesiastical function which is, to some minds, a probable result of sectarian subscription. It is the more or less mechanical maintenance of dogmatic invariance, or conformity to the sectarian symbol. Men who have subscribed to the standard under mental reservation, and with great intellectual reluctance, attempt, under similar mental reservation, a functional conformity to the standard, as the price of peaceful continuance in the ministerial office. This is traditional orthodoxy. It is ethically and philosophically disadvantageous. Philosophically, the theory of conformity to an ancient sectarian standard appears to involve an as-

sumption before which some minds are compelled to hesitate. It is the assumption that the conclusions of human thought respecting religious truth remain unchanged in the face of alterative forces, intellectual, social, political, spiritual, which are changing the conclusions of human thought in respect of all other forms of truth. This assumption appears to conflict with the doctrine of evolution. It rests, as its foundation, upon the stability of thought. Thought is not stable. Thought is mobile. Thought is processional. To arrest that process at any given point in history, whether it be at the age of Augustine, at the age of Calvin, at the age of Twisse, and to assume that subsequent thought must remain stationary at the point of arrest, is, for some minds, more than they are prepared to admit. The process of thought, in the judgment of such minds, can no more be arrested than the process of time. In like manner that which has been described as traditional orthodoxy is, for some, an ethical disadvantage. The man is at war with himself. In his natural personality he perceives himself to be one with his age — in it and of it, filled with the spirit of individualism and keenly alert to the forces, social, civil, and religious, which are reconstructing the world. In his natural personality he is facing the future, eager, expectant, "stung with the splendor of a sudden thought," hasting to fresh conclusions by leaps and bounds. But upon this vigorous natural personality his subscription to the ancient sectarian symbol superimposes an ecclesiastical personality, embarrassed with concessions to the past. Officially he

is laid under obligation to a statement of belief, sincere and valid in its time, but superseded, if not at some points discredited, by the riper knowledge of a later age. His life is self-divided, and, suffering in ethical unrest, he perceives the impossibility of being at once absolutely true to himself and to his official standard of doctrine.

3. *The retributions of theological embarrassment.* Subscription with mental reservation is theological embarrassment. The effects of this unfortunate condition appear in the diminished efficiency of ministry.

a. Loss of spiritual freshness. The confused and self-divided theological life is spiritual weariness. The decline of subjective simplicity robs the spiritual nature of its bloom. Every spoken word, inwardly discredited, returns as a weight upon the conscience, a strain upon the nerves. The theological simplicity of Jesus was ideal. The singleness of His subjective convictions filled Him with joy. Unfettered by Talmudic traditions, His communion with His Father was not only filial in its sincerity, but childlike in its happiness. His words indicate that theological single-mindedness conditions spiritual happiness. "Whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein." Between the theological simplicity of Jesus and some dogmatic complications of the modern age the gulf is wide. It may be feared that ecclesiasticism, by imposing on the individual the tax of subscription to an ancient sectarian symbol, tempts some men to insincerity, and imperils their power by injecting the poison of unreality into the body of their faith.

b. Loss of intellectual energy. Reverence for truth is the first law of scientific progress. Intellectual self-consistency is requisite for forceful and enduring work. Leaders of thought must be controlled by definite conviction. The doom of feebleness is for him who halts between two opinions. Acquiescence in subscription from the motive of expediency is incompatible with thorough self-surrender to individual convictions. It is an indignity to the truth, which is avenged by the decay of intellectual vigor. The minds that control others with most godlike power are those who have not sinned against the integrity of their own beliefs, who have not served two masters.

c. Loss of homiletical and pastoral power. This is the last retribution of theological embarrassment. He who, against his own convictions, preaches from expediency a traditional orthodoxy, saying openly that which is inwardly disavowed, invites the loss of homiletical and pastoral power. His speech bewrayeth him. The forced earnestness of oratory cannot drown the note of unreality which closes against his teachings the intellects and the affections of men. Homiletically he is crippled; for lay individualism tends to be intolerant of traditional orthodoxy, and hardens its heart against its perfunctory advocates. Pastorally he is crippled; for, in that supreme office of the pastorate, already described as confidential relationship with human lives, they only win and retain the deeper confidences of others who deserve them and command them by the integrity of their own life and the sincerity of their own convictions.

It is believed that the foregoing observations truthfully represent some of the embarrassments which, for some men, attend the practice of clerical subscription to ancient sectarian standards. And it is further believed that these embarrassments are inevitable, in the nature of the case, when, on the one hand, the thought of generations tends, under the principle of evolution, to flow onward as a river, and on the other hand, ecclesiasticism attempts, through the instrument of subscription, to anchor the thought of her ministry for ever to opinions formulated in a departed age and under intellectual and moral conditions no longer extant.

The foregoing observations have not been made save in the spirit of reverence for the past, and of loving tolerance toward all thought in the present tending to conclusions other than those herein affirmed. That some form of subscription is necessary as a basis of union in the Christian society cannot be questioned. The Catholic creeds (*i. e.*, the Apostles' and the Nicene creeds) afford a broad and substantial basis. Yet, it is not to be doubted that from time to time the various branches of the Christian society require for their several uses more explicit formulæ of subscription than those furnished in the Catholic creeds. Nothing that has been said in this lecture is intended as an expression of dissent from the concept of subscription *per se*. The embarrassments to which reference has been made could, in the judgment of the writer, be wholly removed by recognizing the law of evolution in connection with the formulæ of subscription, by permitting each branch of

the Christian society, in each successive generation, to constitute its own formula in the light of contemporaneous thought, and under the perpetual discipline and guidance of the Holy Spirit. Each successive formula of subscription would thus become a monument and memorandum of the age in which it was produced; nor would conformity to the formula of an earlier age be deemed essential as a certificate of doctrinal soundness. The living, docile Church, led through widening realms of knowledge by the blessed Comforter, would grow, it may be hoped, toward purer doctrine, more fundamentally conditioned on Apostolic truth, and — most sublime of all hopes! —the evolution of knowledge, unfettered by sectarian precedent, might work for Catholic unity.

4. *The Renaissance of theology.* We stand in the inspiring dawn-light of a new age. The individualism of the age is producing its legitimate results, in fresh discoveries leading to fresh co-ordinations of truth. Research, comparison, criticism, are making all things new. Fresh lights are flashing momentarily from unlooked-for quarters, like beacon-fires kindling on a thousand hills. The finding, two years since, of the palimpsest of the Syriac Gospels, by the English twin-sisters, Mrs. Lewis and Mrs. Gibson, in the Sinaitic Monastery of St. Catherine, where, thirty-three years before, Tischendorf had discovered and rescued the great Uncial ℵ, is a fair example of the extraordinary individualism of the present time, wherein lay scholars and clerical, male and female, known and unknown, are pursuing the indefatigable search for original knowledge. Thought marches on-

ward, "fair as the moon, clear as the sun, terrible as an army with banners." Under the influence of this immense individualism we behold, transpiring around us, a Renaissance of theology. The co-ordination of facts in the light of growing knowledge is developing new conclusions and emphasizing the real essentials of Catholic truth. Scholastic theories that commanded the attention and dominated the theology of generations are dissolving beneath the warm outburst of Biblical knowledge. Truths that were held in abeyance and crowded into the background for centuries are being reinstated in glory and honor.

Very briefly and very humbly may we speak of the present and future of this illustrious Renaissance of theology. The Holy Spirit is its Director, and He only knows in all their fullness the lines of development. But the human eye, cleared of the veils of prejudice and purged of the mote of ecclesiastical ambition, may discern with presumptive certainty some of the present and future data of the movement. It is conditioned, primarily, on the Higher Criticism of the Holy Scriptures. It is no part of our present purpose to review the conflicts which in this country and in Great Britain have attended the progress of Biblical criticism. In the nature of the case inevitable, precipitated by ecclesiasticism in its heroic but futile effort to maintain the invariance of opinions assumed under earlier intellectual conditions, these conflicts are the stern and sad retributions of a mistaken Churchmanship. The evolution of thought is unconquerable by Churchmanship. To resist

it is to break and to be broken by laws that lie deeper in human life than the enactments of councils and assemblies. Slowly and surely the science of Biblical criticism proceeds, advancing one by one its tentative conclusions, making and remaking with impartial devotion its intellectual co-ordinations.

As this divine science proceeds, through evil report and through good report, extending its influence even to those by whom it is opposed, and creating an atmosphere from which no living mind can altogether exclude itself, concurrent changes are taking place in the realm of faith. The individualism of modern belief is, with singular and suggestive unanimity, relaxing its hold on certain aspects of theological thought which were emphasized by a polemical ecclesiasticism, and grasping with eagerness certain other aspects to which the same ecclesiasticism was comparatively indifferent. The decline of public interest in the Calvinistic theory of the Divine decrees illustrates the foregoing remark. While surviving as an implement of Churchmanship for maintaining sectarian differentiation, this great historic theory declines, rather than advances, as a practical force in human conduct and belief. To some extent it is dissolving in the Renaissance of theology, and giving place to a more general interest in the blessed teachings of the New Testament concerning God's eternal purpose that man shall be conformed to the image of His Son. With the same suggestive uniformity, modern individualism is re-discovering, and reinstating in their august dominion over thought and life, other New Testament truths.

For illustration, truths may be named, associated with the three members of the Holy Trinity. The truth of the Divine Fatherhood is attaining, in the modern mind, an influence approximate to that which it exercised upon the mind of Christ. To Him it was the central conception of God; and He rejoiced in it with serene and radiant joy. He looked upon His own Incarnate Individuality as the Revelation of the Father, saying, "He that hath seen Me hath seen the Father." Yet this truth, supreme in the estimation of Jesus, has for centuries remained in comparative obscurity. Well has Watson of Sefton Park said, in a recent writing: "One is aghast to discover that the doctrine which Jesus put in the fore-front of His teaching did not leave a trace on the dominant theology of the early Church, and for long centuries passed out of the Christian consciousness. Had it not been for the Lord's Prayer, and in a sense the three creeds, no witness had been left for the Fatherhood in Christian doctrine and worship. The Anglican communion has thirty-nine articles, with one on oaths, one on the descent into hell, one on the marriage of priests, one on how to avoid people that are excommunicate, and not one on the Fatherhood. The Presbyterian communion has a confession with thirty-three chapters which deal in a trenchant manner with great mysteries, but there is not one expounding the Fatherhood of God."

It is perhaps around the Second Person of the blessed Trinity the individualism of modern religious thought is grouping with the most amazing unanimity. The exalt-

ation of Jesus Christ in contemporaneous thought is one of the most striking phenomena of the closing days of the nineteenth century. The historic Christ is among us. As those who have both seen and believed, we behold in His hands the print of the nails, and put our finger into the print of the nails, and thrust our hand into His side. Such is the realism of present-day faith. The words of Fairbairn, with which he opens his lectures on "The Place of Christ in Modern Theology," do not overstate the case: "The most distinctive and determinative element in modern theology is what we may term a new feeling for Christ. His historical reality and significance have broken upon us with something of the surprise of a discovery, and He has, as it were, become to us a new and more actual Being." But the historicity of Jesus Christ is not more conspicuous in the evolution of modern thought than the advance toward a comprehensive view of His Incarnation as the foundation of a reconstructed humanity, of His Redemption as a redemption of the race, and of His Second Advent as the hope of the Church and as the supreme motive for Christian earnestness. The religion of the Incarnation is producing a reconstruction of socialistic thought, and is the most profound force now at work on the side of purity, equity, and fraternal tenderness among men. The universality of redemption, through Him Who is the Propitiation for the whole world, is infusing a new earnestness into evangelization, is disclosing the majestic catholicity of the Christian faith. And day by day the thought, the hope, the expectation of our Lord's

return — that thought which dominated the Apostolic Church, that hope which was the "master-light of all its seeing" — is being reinstated in the Christian consciousness after centuries of practical effacement. The growth of interest in the Second Advent, the re-examination of the long-ignored Biblical teachings on the subject, the solemn advance in its influence over daily life, suggest in these latter days a revival of the Johannine motive: "And now, my little children, abide in Him; that, if He shall be manifested, we may have boldness and not be ashamed before Him, at His coming."

To these observations respecting the evolution of thought concerning the First and the Second Persons of the Trinity must be added a testimony to the more advanced and comprehensive perception of the Person and the offices of the Holy Spirit. When Julius Hare, fifty years ago, dedicated to Coleridge's memory the five sermons on the Mission of the Comforter, he represented one of the early stages in the revival of faith in the Third Person of the Trinity. The half-century which has elapsed since those remarkable discourses were preached before the University of Cambridge has added immense treasures to this department of Christian belief. That sacred mission and abiding of the Paraclete, with the announcement of which the Saviour's last instructions to His Church were principally engaged, has emerged from centuries of obscurity to be once more the light and life of believers.

We cannot close these remarks upon the Renaissance of theology without referring to another move-

ment of thought yet in its incipiency, concerning which the opinion is here advanced that its influence on Christian consciousness is destined to be far-reaching. The theme of this movement is God's relation to the present troubles and miseries of humanity. The conventional modes of religious speech, sanctioned by almost universal pulpit usage, and enshrined in prose and poetical literature of devotion, have represented all trouble as coming from the hand of God and occurring in pursuance of His will. Sickness, suffering, and death are represented as apportionments of a righteous and tender Father, and man is exhorted to accept these and all other distresses and disasters as disguised forms of mercy sent from the Being of supreme holiness and love. So positive and so venerable are these teachings, so familiarized to the human mind by hereditary transmission, to question them awakens surprise and protest in many quarters. Nevertheless, the movement advances. Increasing numbers of minds are calling in question traditional phrases which have been uttered for centuries, to and by the afflicted sons and daughters of men; light is breaking on the problem of sorrow, the relation of human choices to natural law is appearing; the entrance of sin into the human order is being co-ordinated with its inevitable consequences of earthly confusion, misery, and decline, consummating in death; the doctrine of Providence is beginning to be studied from a New Testament point of view; the blessed and loving will of God is beginning to be differentiated in human thought from the malign and revengeful will of Satan; and some who once hated

God as a Tormentor have found it possible to worship Him and love Him as a Friend.

Such is the theological individualism of the present age. Ministerial power in such an age must correspond with its environment; must live in the present; must move with the present, feeling its throbbing pulse, reading its myriad questionings, cheering its awful despondencies, answering its subtle sympathies, guiding and educating its exuberant aspirations.

In the remainder of this lecture we shall examine, briefly, the second and last main division of our thought, as follows:

B. *Where lies ecclesiastical power for the present-day minister.* If the mind be divested of all prejudice and the heart absolved from hereditary affections, a calm outlook upon the present age reveals a process of reconstruction occurring in the visible Church. The existence and the momentum of this process are, perhaps, not fully discoverable by those whose minds are governed by sectarian prejudice or whose hearts are wedded to some ancestral form of denominationalism. To such it appears that "all things continue as they were from the beginning." Tradition, custom, and affection unite to strengthen the assumption that sectarian institutions, in their present organic separateness, are permanent conditions of the Christian society; that, as our fathers were, so shall our children's children be. But this assumption of permanence is itself being closely examined. A vast process of reconstruction is taking

place in the organized Church of Christ. And for him who notes the phenomena of this process carefully, comprehensively, and impartially, it is possible to report upon it in three particulars.

1. *As to the nature of the process of reconstruction now occurring in the organized Church.* It is difficult to collect and confine in words the data of a process which is essentially invisible and illimitable as the atmosphere, yet it may be affirmed with certainty that hereditary denominationalism is undergoing a profound transformation. This transformation is not an outward reorganizing of form, but an inward alteration of spirit. Denominational names and forms preserve their own convenient distinctiveness, while slowly and silently taking into themselves a new type of subjectivity. If pressed for a closer definition of this new type of subjectivity, we find it to consist in the following elements:

a. A declining interest in the sectarian symbol: less general acquaintance with its contents, less zeal for its idiosyncrasies of theological definition, less sympathy with its polemical spirit, less enthusiasm for its speculative reasoning.

b. A growing interest in the primitive truth: more comprehensive and critical study of the Holy Scriptures; more profound and devout submission to the teachings of Scripture as intrinsically authoritative; above all, more worship and love of the Person of Christ.

c. The progress of applied Christianity: the attempt to translate the commandments of Christ and the Apostolic ideals of conduct into the vernacular of com-

mon deeds; the zest for evangelization; the evolution of industrial rescue work; the enlistment of the young in active service.

d. The sense of futurity: the straining of the eyes to discern the signs of the times; the abandonment of controversy for the eager analysis of dawning questions; the prophetic thrill of the twentieth century; the influence of the Second Advent.

Such, in bold outline, are the elements of this process of reconstruction occurring in the organized Church, such is this new type of subjectivity developing with silent yet seraphic strength beneath the forms and hereditary distinctions of the old order of sectarianism, and breeding a race of men and women who, inheriting the ecclesiasticism of their sires, are transforming its inner substance and motive. Under the form of the old, God is developing the fact of the new—by the declining interest in the sectarian symbol, by the growing interest in primitive truth, by the progress of applied Christianity, and by the sense of futurity, we mark the change. Men who enter the ministry now may preach in the pulpits where their fathers stood; they cannot inherit the age to which their fathers spake. They preach to an altered Church, to a transformed age, itself destined to give place to one whereof the present is the pledge and the prophecy.

2. *As to the cause of this process of reconstruction now taking place in the organized Church.* We cannot affirm the cause without uttering once more the word which is the keynote of these lectures. Individualism

is the cause. Human society is transformed, therefore the Church is transformed. The growth of pure democracy, the growth of popular education, the growth of humanitarian sentiment, and the growth of individualistic research have made society a new creation. It is impossible to exaggerate the change which has taken place. Individualism is essentially the inspiration of every great movement of modern times. Individualism against Feudalism is the one formula by which the chief movements of the century can be analyzed. This formula explains the emancipation movement of thirty years ago; the individualistic instinct in American breasts protested against the feudalism of slavery. It explains the labor movement of the present day; the feudalism of capital, which, as Kidd has well shown, is the survival of military feudalism, is being met by the individualistic instinct in men who refuse to identify labor with serfdom. It explains the movement for disestablishment in Great Britain; the individualistic instinct of a reading and thinking age is revolting from a politico-ecclesiastical feudalism. It explains the movement for electives in our Colleges and Universities; the individualistic instinct in scholarship is resisting the tradition of an intellectual feudalism. It explains the movement of the Higher Criticism; the individualistic instinct in Biblical investigators has declined submission to the will of hermeneutical feudalism. And the presence of this instinct born of knowledge, in the clergy and laity alike, explains the silent and resistless transformation of the organized Church

in its subjective attitude toward sectarian divisions. The very nature of the age, the state of knowledge, the universal enthusiasm for progress and discovery, preclude the supposition that sectarian symbols of a vanished generation can afford in fact a *modus vivendi* for the Church of to-day. They may do so for a time, as a working hypothesis of ecclesiastical law, but the individualism of the nineteenth century has brought in a new dispensation, destined, by necessary laws of faith and reason, to supplant the old.

3. *As to the direction of this process of reconstruction now occurring in the organized Church.* Apprehensiveness and alarm are not unnatural on the part of those who identify the well-being of the Church with the survival of her sectarian differentiations, and who regard subscription to ancient sectarian formulæ as the guarantee of continuance in the faith. By such the individualism of the contemporary Church is mistaken for veiled agnosticism, and the impatience of subscription for a drift toward rationalism and disintegration. But he who will exorcise from the mind all unfavorable presuppositions, and search for the true meaning of current phenomena, shall find reason for believing that the direction of this reconstructive process is not toward disintegration, but toward Catholic unity. Two facts are open to the knowledge of every student of modern Christian thought: first, the dissent from sectarian subscription; second, the yearning for Catholic unity. On the first of these facts we have dwelt with sufficient fullness. Concerning the second, a few sentences are

requisite. The yearning for Catholic unity pervades the Church; utters itself perpetually in forms of devout and fraternal aspiration, and is, at the present time, under specific consideration by reason of the Chicago-Lambeth Quadrilateral. Demonstrations are continually recurring in all parts of Christendom of individual earnestness in this direction. It is no part of our present duty to discuss the Chicago-Lambeth proposals, except to point out that in the first three members of the Quadrilateral a true historic basis for Catholic unity is enunciated, namely, the Scriptures, the Sacraments of Baptism and the Lord's Supper, the two Catholic creeds, known as the Apostles' and the Nicene creeds. With respect to the fourth point of the Quadrilateral, namely, the historic Episcopate, there is no present opportunity to speak. We desire simply to call attention to the fact that an historic basis for Catholic unity exists in the Christian society anterior to all sectarian symbols. The Scriptures, the sacraments, the creeds, are one for us all. But whatever may be the outcome of the present movement for objective Catholic unity, he who would exert ministerial power in the Church to-day, who would be in touch with its truest life, who would minister to its deepest needs, who would come nearest to the hearts of living men, will do well to study the problem of the Church from the point of view suggested in the three following considerations.

a. The same great force of individualism which has produced dissent from sectarian symbols has also produced desire for Catholic unity. "How is it," ex-

claimed our Saviour, "that ye cannot discern the signs of the times?" It behooves every man who hopes for power in the present-day ministry, not as an ecclesiastic, but as a helper of men, to discern and to co-ordinate these two signs of the times, the popular dissent from sectarian symbols, the popular craving for Catholic unity. Such is the inertia of sectarianism it is not easy for the individual in the ministry to separate his mind from it sufficiently to view with calmness the real conditions of the age. The disposition to assume the permanence of long-standing institutions is involuntary and to some extent overwhelming. Yet the secret of power in ministry to-day is for those who, waiting for the Second Advent, not only realize the possibility but anticipate the occurrence of great changes in the Church on earth. To such minds a boastful sectarianism is discordant, vain, and melancholy, when God seems speaking in the signs of the times a warning against the pride of Churchmanship, a summons to lowliness of mind.

b. The laity, having practically departed from sectarian subscription, has practically advanced beyond the ministry in the direction of Catholic unity. There was an age, as has been pointed out in foregoing lectures, when priests created public opinion, manipulated public belief, and led with imperial authority the progress of human thought, when one Papal Encyclical had more influence than four Gospels. That age has passed, be it for better or for worse. To-day the survival of clericalism is rather a tradition than a dominating force. The individualism of educated Protestants has not dis-

integrated, but emancipated, the Church. The lay mind has made great progress toward the Christly ideal of Catholic unity. The common manhood in man is assimilating the common Christhood in Christ, in conscious or unconscious preparation for the Advent of Him Who is the Head of the Body. Wasted is the influence, drowned is the voice of him who, in these latter days, attempts to enthrall modern individualism in the bonds of ancient clericalism.

c. The substitution of modern and simple forms of subscription for the more ancient and complex forms will greatly advance the cause of Catholic unity. The lay members of the Christian society, advancing through the process of individualism beyond subscription to the older sectarian symbols, are already tasting the joy of unity. The universal increase of enthusiasm for the primitive truth, the universal activity in the forms of applied Christianity, the prevailing attitude of expectation, are unifying the Church to an extent unrealized by all save those who look without prejudice into the deep heart of current thought. In the same sublime process of unification through individualism the ministers of the Protestant Church are likewise drawing nearer together, sharing the light breaking forth on every side, and attaining joyous and untraditional fellowship in the Brotherhood of Jesus. *Catholic unity is subjectively present, although to a large extent unrealized.* One barrier in the path of its objective realization may be the perpetuation of the old sectarian symbols as bases of subscription. Thought, in the highest realm of its ac-

tivity, cannot be predetermined and petrified by conclusions reached and recorded in a former century; faith cannot be secluded from the influence of evolution; the teachers of the faith cannot be withheld by subscription to older formulae from that involuntary unity which is mediated through the diffusion of knowledge, superseding provincialisms of belief and broadening out into cosmopolitan Christianity.

To him, therefore, who truly hopes for a ministry of power amidst the favorable and unfavorable conditions of the time, may this parting counsel be given. Let him believe with his whole heart in the Holy Ghost and in the Holy Catholic Church, the communion of saints; let him do what one man may to soften the rigors of ecclesiasticism; let him work for the advance of theological simplicity in the living Church; let him exemplify in himself, and encourage in his brethren, a Churchmanship of dogmatic humility, not proudly conservative of its own deliverances, not jealously defiant of changes, but meek and lowly in heart, led by the Holy Spirit, turning from the idols of ancestral pride to serve a living and true God and to wait for His Son from heaven. Let him acknowledge for himself and confess boldly in his age that the past, however great, cannot limit the evolution of faith nor predetermine the leadings of the Paraclete; that the Church, like the man, rises Godward on the stepping-stones of exhausted and abandoned efforts — treading under foot the imperfect attainments of knowledge and of conduct, to be

lifted thereby nearer to the ideal Truth and the ideal Life, which shall be manifested with Christ in glory; forgetting the things which are behind, and stretching forward to the things which are before; pressing on, through the unceasing evolution of faith, toward the goal, unto the prize of the high calling of God in Christ Jesus.

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